

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXIII, No. 11
WHOLE No. 823

June 27, 1925

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—The second of the Government's suits brought to void the lease of the Teapot-Dome reserve to Harry F. Sinclair was lost on June 19 when

*Teapot-Dome
Lease Legal* United States Judge Kennedy decided in favor of the legality of the lease. The Government's charges

had been twofold: first, that the transfer was made by "collusion, scandal and fraud," and secondly, that President Harding's executive order transferring the naval oil reserve was illegal in itself and obtained from the President by fraud. Judge Kennedy rules that the transfer was within the power of the President and was not an infringement of the rights of Congress; that Congress had given the Secretary of the Navy full power to do everything that was done in connection with the lease; that the "loan" of \$25,000 by Sinclair to Fall, though a "suspicious circumstance," was not proved to be a bribe; that the "collateral transaction," involving the "Continental Trading Company," could not, from the evidence, be held as proof of conspiracy; that the evidence introducing Fall's bank accounts had not shown any unlawful dealings with Sinclair. In this connection it is worth while to recall two pertinent facts. First,

in his decision voiding the Elk Hill leases to Doheny, Judge McCormick had ruled that President Harding had exceeded his powers and, thus, on this point, his decision is in flat contradiction to that of Judge Kennedy. Second, it will be remembered that the Government was unable to prove its main contention about the Continental Trading Company transaction, because the four chief witnesses were, at that time, out of the country. The Government has announced its intention to appeal the case.

On June 19, President Coolidge flatly stated to White House callers that there is no way by which the United States can agree with the German proposal, that we

*Coolidge and
French Security* become the trustee of security pledges entered into by Europe.

The President believes that this country, though interested in the security of Europe, must abide by its policy of refraining from engagements of this kind. Consequently, Mr. Coolidge does not believe that the Powers concerned will even make officially such a suggestion to the United States. The reason for this announcement was the widely circulated press report that France would agree with the German security proposal if the United States should act as trustee for the pledges to be given. This attitude of the President is merely the continuation of the policy formulated by Secretary Hughes in 1923, when a similar proposal came to him from Germany.

Austria.—The question of a federation of States, including Austria, is periodically discussed in the press, as it is certainly perplexing European statesmen. Many various forms of such a federation have been proposed.

*United States of
Central Europe* Thus the former Czech Minister, Professor Hotowetj, in speaking before the Austrian Free Trade Federation, emphasized the absurdity of small States of from 5,000,000 to 15,000,000 inhabitants trying to exist by themselves. Cooperation, he insisted, was their only hope. That was the reason why the idea of a "United States of Central Europe" was steadily gaining ground. First of all, he believed, the States of Central and Eastern Europe should settle amicably among themselves such problems as customs-receipts and interstate traffic of every kind. Commercial treaties, with this sole object in view, would not infringe upon the political autonomy of any of the individual States. The main obstacle in the

way of these agreements had hitherto been the selfish interests of certain producers or groups of producers. He held that the Succession States should be the first of the Central European nations to federalize among themselves. Each of these States, he argues, is far too small and unimportant in the great world's traffic to be able to subsist by itself, but if united, these States together would represent a power to be reckoned with and respected. The bulk of the people were as yet too little aware of these facts to venture upon a customs union, but in the mean time special tariff agreements at least might be arranged for the mutual benefit of the Succession States. The whole world, he reminded his hearers, was busy with large international issues, while in Central Europe every tiny State was foolishly trying to exist by itself, while its politicians were declining every offer of mutual help and betterment.

The same question was mooted at the recent conference of the Ministers of Jugoslavia, Rumania and Czechoslovakia. It was even rumored that Austria was to be formally asked to become a member of the Little Entente. Against any such possibility Hungary vehemently protested, claiming that the sole purpose of that union would be to harm the interests of Hungary. Austria, however, has no intention of entering the Little Entente. Her papers expressly declare that Austria could not think of subscribing to any scheme whose chief aim is to oppose Germany and Hungary, the companions in Austria's distress. "If there is any good will for Austria," writes our correspondent, "it should be shown by helping to overcome a situation which makes a union with Germany welcome to even those who formerly were most vehemently opposed to such an alliance."

Canada.—Sectional interests and policies have been emphasized very strongly in the debates which followed the announcement of the Government plan of railway rates. The intention of the

Railway Rates Dispute

Government was to do away with the present discrimination in rates for freight. To effect this, it presented a plan which would fix railway rates partly by statute and partly by the railway commission. Both of the opposition parties attacked the policy with fury. The Progressives demanded the maintenance of the Crow's Nest Pass agreement, the Conservatives insisted that the whole matter be placed under the jurisdiction of the Railway Board. While the Government maintained that it was striving to give fair treatment to all sections of the country, the members from the Eastern provinces and those from the Western provinces both claimed that they have been discriminated against. The present struggle dates back to 1897. In that year the Government concluded an agreement with the Canadian Pacific Railway whereby certain maxima rates would apply to grain and flour east-

bound and to certain commodities westbound. In 1918, rising costs of railway management, due to the war, made it necessary to suspend the fixed rates. The Crow rates were re-established in 1924 in opposition to the wishes of the Railways which proceeded to limit the rates to certain older lines. This induced varying rates between certain sections and consequently sharp discrimination. Several attempts were made by the Railway Board to settle the dispute and the case was finally brought before the Supreme Court which declared the Crow rates effective. The situation has grown more entangled in recent months. At the present time, due to the hostility between the East and the West, the Government is apparently unable to devise legislation that will satisfy both interests.

China.—The strike-movement and boycott of foreign goods continued unabated during the past week and Chinese students are taking a leading part in the agitation against foreign control. At a

Anti-Foreign Movement

meeting of students, workmen and other citizens at Kwangtung University a general strike and boycott of British, Japanese and American goods was decided upon. Acts of violence are perpetrated but do not seem to have taken on very alarming proportions. Great Britain is the center of the bitterest attacks. This is due, in part at least, to the fact that British subjects hold the lion's share in foreign investments and are also most numerously represented in the country. In spite of the warning that full reparations will be demanded British goods are being destroyed by the strikers. Shipping is held up owing to the continuance of the strike, but it is thought that work may be resumed to a limited extent. The main purpose of the agitation will then be to concentrate the anti-foreign movement upon the boycott of foreign goods. This may really be the most powerful weapon the Chinese possess. The most disconcerting element is the introduction of Soviet propaganda, whose object is to widen the gap between China and the foreign powers. China, in the meantime, is making a concerted effort to free herself from what is described as "foreign imperialism." The Chinese Ministry of Communications, controlling posts telegraphs and railways, is giving one day's pay a month to the striking shippers. The main difficulty in the situation is the absence of a strong and reliable central Government in China.

France.—Monday's dispatches recorded the return of Premier Painlevé after an air-trip of 1850 miles for the investigation of affairs in Morocco. Officially

Operations in Morocco

everything was optimistic. The welcome which was accorded the Premier in his stops on Spanish soil, the conference between the chief of the

French naval forces operating in Moroccan waters and Spanish authorities, the checking of the Rifians by French detachments patrolling the Western sector, as well as the repulses in the East were significantly stressed. Semi-official reports described the opposition of Abd-el-Krim as disorganized, and surviving mostly because of terrorism. Emphasis is constantly laid on Spanish cordiality. Should France in her determined effort to bring the rebelling tribes back to the sovereignty of the Sultan be forced to invade the Riff, she would thereby be within the Spanish protectorate, and it is essential that Spain and France be in accord. Realization of this need prompted the French Communists with Doriot as spokesman to reveal derogatory references to Spain as found in a purloined letter written by the nephew of Marshal Lyautey. M. Painlevé's refusal to discuss openly the Moroccan situation provoked Doriot's attack. Among other charges, he asserted that the present military activities date their origin to 1924 and in passing placed the Premier in the category of "men who never seem to care what difficulties and dangers they stir up."

Hostilities came home from abroad in the form of dissension that has completely split the Left Parties. Abd-el-Krim seems tractable enough, compared to

Dissension some of the Socialists and the Communists. While the Sultan is marching in triumph with a splendor that

ranges from the truly exalted to the pageantry of a circus, the French Chamber wrangles desperately. Those who had hoped that Painlevé would seek peace, were upset by his report that war was imperative to save France's possessions in North Africa. The Communists were even excluded from the Parliamentary Commissions subsequent to their refusal to pledge secrecy. The members of the Commission minus the Communists endorsed the policy of the Premier. He declared that an offensive more formidable than any to date could be expected from Abd-el-Krim. He enumerated as causes of apprehension the presence of adventurers from foreign armies, the financial aid particularly of Turkey and the growing support of the fanatics of the whole Moslem world. As a practical defense, the Premier stressed the importance of the combined blockade of France and Spain to prevent importation of arms, the urgency of vigilance against Riff propaganda and the need of military control in the hands of a General experienced in African warfare. A French Commission has been sent to Madrid to formulate with the Spanish an effective policy of cooperation. On June 19 the Socialists voted with the majority to give the Premier a free hand in Morocco and thus nullified the forecast of those who predicted a Government defeat.

Germany.—The German proposals for a Rhine compact, made last February, and the French reply which had just been delivered in Berlin, together

The Security Compact

with the notes on the subject exchanged between Paris and London were made known June 18. The

German proposals consisted of treaty arrangements built upon a Rhine compact including Germany, England, France and Italy. They are to be strengthened by arbitration treaties and treaty pledges removing the possibilities of war. The entire compact, in fine, was to take the force of commitments by the contracting Powers toward the Government of the United States as trustee. This was evidently a carefully thought-out plan, and had the virtue of removing the constantly expressed fear that Germany was actually contemplating another war, at the earliest opportunity. The French answer accepted the general idea of a Rhine compact, and also expressed willingness to submit all issues between France and Germany to arbitration, but postulated various conditions. The most important of these were: the entry of Germany into the League of Nations, the inclusion of Belgium in the compact, the understanding that none of the treaty-rights now held by the contracting parties are affected, and finally that Germany enter into arbitration treaties also with her other neighbors. The suggestion of making Washington trustee of the various commitments was silently passed over in the French note. The publication of the documents in question called forth the most various sentiments in the press of the countries affected. In general, however, a fairly good impression has been created in France and Germany, while in both countries the extreme nationalists are bitterly opposed to the concessions which they believe are being made. Certainly the strain between France and Germany has been considerably relaxed.

A voluminous report on the operation of the Dawes plan during the first eight months of its trial has been drawn up by the American Agent General for Reparations Payments under the plan.

Results of Dawes Plan

Seymour Parker Gilbert. He finds it has met the two conditions which the experts pronounced to be essential for its successful operation, namely the balancing of the budget and the stabilization of the currency. The German budget for 1924-25 shows a safe balance, and the currency has been kept from fluctuation. But Mr. Gilbert does not fail to call attention to the many obstacles that must still be surmounted before the plan can be said to be successful. His attitude throughout has been well described as one of cautious optimism. The real difficulty of the Dawes plan will begin only after its first year, since thereafter the German

budget can be charged for payments under the plan until these eventually reach the tremendous sum of two and one-half billion gold marks. "While the results are encouraging," he says "it would be a mistake to draw any too optimistic conclusions for the future from the record made." This consisted in the payment hitherto of 620,000,000 gold marks.

India.—A dispatch from Calcutta announces that C. R. Das, leader of the Swaraj party, died on June 15. Mr. Das was undoubtedly, after Mahatma Gandhi, the most

*Death of
Swaraj Leader*

prominent figure in India and the most determined opponent of British domination. He abandoned a lucrative law-practise to devote himself to the cause of Indian home rule. Before the World War he had manifested open hostility to British rule, and during the war, though an avowed pacifist, made an effort to drive the British from the more isolated parts of India. In 1922 he was sentenced to prison for issuing an appeal for volunteers to combat Government regulations. Upon his release from imprisonment he caused a split in the Swaraj movement and led a party in disagreement with the policy of Gandhi. Upon his election to the presidency of the National Congress he established himself as the real leader of the Indian Nationalists. Commenting on a statement, issued by Mr. Das on March 29, expressing abhorrence of political assassination and violence in any form, but demanding home rule and the political equality of India, the *Catholic Leader* of Madras states that Mr. Das "is a patriotic, self-sacrificing and sincere leader, and has, besides, the distinction of elaborating a practical program for the political freedom of India." The paper continues, "He occupies the position once held by Mr. Gandhi and holds the center of the stage in Indian politics. He has demonstrated the success of his policy of obstruction and made diarchy impossible in Bengal." Lord Birkenhead, Secretary of State for India, welcomed Mr. Das' statement repudiating violence and asked him to cooperate with the Government in repressing violence. In his reply, Mr. Das declared that before his cooperation could be real and effective it was necessary to have a change of heart in the rulers.

Ireland.—According to a recent statement of President Cosgrave, work on the River Shannon electrical power scheme may be begun in the autumn. The Shannon Elec-

*Senate Debates
Shannon Scheme*

tricity bill has now passed its second reading in the Senate. Recent discussion of the bill in the Seanad centered around an amendment proposing that consideration of the bill should be postponed for six months. This amendment, together with another calling for fuller information and more detailed explanation of the project, was defeated. Those opposed to the scheme have stated that further inquiry is necessary since the plans are not

based on well-established facts and since the finances of the project are in need of revision. In dealing with these objections in the Seanad, it was pointed out that nearly five million pounds were paid annually for coal and other fuel, that the whole electricity scheme would cost not much more than this amount and that the electrification would produce more power than imported fuel, and this permanently. Popular propaganda in favor of the Shannon scheme is being carried on through pamphlets. An able exposition of the economic aspects has been made by Thomas MacLaughlin in an interesting brochure. He concludes that the project cannot fail to pay. Nevertheless, opposition to the proposal is still strong.

League of Nations.—On June 17, at 2 P. M., the Convention for the Control of International Commerce in Arms, held at Geneva, was officially terminated after the

*Arms
Parley*

signatures by delegates from eighteen countries had been affixed. Twenty-nine nations signed for the suppression of chemical warfare. All five instruments drawn up by the Conference were signed by sixteen nations. The United States signed all but the Declaration of Ifni. France did not sign the chemical warfare protocol, but abstention, it is said, was due to a desire of Paul Boucoul to affix his signature personally. Significance was attached to the fact that all manufacturing powers signed the convention except Belgium and Czechoslovakia; but both are expected to sign soon. As entry into force of the convention depends on fourteen ratifications, without designating any certain nations, the instrument's value depends ultimately on the signatures of the manufacturing powers. Thus the object of the Conference will be realized in full if the seven manufacturing powers and any seven others should ratify. With the convention in force, publicity, as a moral check, will be assured on all exports; while the importing Governments will have to make public their demands for the purchase of arms and munitions of war. Great praise was accorded the United States by France, Italy and Portugal for its ideals and readiness to co-operate in any movement for peace.

Catholics throughout the country are familiar with the propaganda of a sect that wishes to substitute Saturday for Sunday. Next week, Robert Hull in "Sunday or Sabbath?" points out the curious predicament of those who are for a "blue Sunday" and whose only justification for having a Sunday at all is the authority of the Catholic Church.

Other interesting articles will be "Bernadette of Lourdes," by John E. Lyons, S.J., and "The Ball and the Cross, 1925," by E. Howard Morrison, who finds the Four Marks of the Church set forth by Jubilee Year.

Northern America's Pioneers

FRANCIS X. TALBOT, S.J.

AMATEUR tourists found little pleasure in beautiful Quebec in the early years of the sixteen hundreds. In those days the only attractive feature of Canada was the scenery. Otherwise it was an uncouth land of starvation, insects and tomahawks. Amateur missionaries were quite as useless as tourists. It was not a period, such as this, when the missioner can live as comfortably in a native village as he can at home, when he gathers a congregation more docile than that of a metropolitan church, and when he regularly receives a check to cover his evangelical labors. The seventeenth-century missioner needed to be a man of courage and endurance, one who lived life savagely with the nomad and who risked life recklessly. He had to be as daring as the dashing cavalier who ambitioned to rule a colonial empire, as hardy as the seasoned soldier who fought for it, as intense in his work as the trader who came for peltries, and as anxious to leave his home as the escaped criminal. Cavalier and soldier, rover, trader, adventurer and badman, all combined with the missioner to form that colorful group of exiles who brought the old world to the new. There was fascination in early America, there was high romance, but there was ruthless drudgery and an ever present tragedy.

In the beginning of this week, June 22, 23, 24, Quebec celebrated the three hundredth anniversary of the coming of the Jesuits to New France. These first "black robes" and their immediate followers are the men who made the history of what is now Canada and the northern portions of the United States. They have been memorialized by monuments and tablets, their names have been given to rivers, lakes and towns, and, on Sunday last, they were accorded even greater honor when eight of them were solemnly proclaimed martyrs of Christ.

Though the tercentenary of the landing of the Jesuits in New France is celebrated this year, it does not commemorate the first arrival of the Jesuits in the northern part of America. That occurred in 1611. Henry IV of France was determined to have a part in the spoils of the new world. He sent several expeditions across the seas and finally established a community in Acadia, the land which helped later to make Longfellow famous. Henry's colonial ambitions, however, did not outrun his desire for the conversion of the natives. It is a noteworthy fact that Henry, and following him, Marie de Medicis, always placed as an essential condition in their colonial grants that the Commandant should make positive and determined efforts to bring the Faith to the savages. When the Calvinist lieutenant-general, de Monts, led the expedition in 1604 he had with him a priest, Aubry. In 1610,

another priest, Fléché, was taken for the express purpose of converting the natives, and a third accompanied Champlain about the same time.

Henry was very anxious to entrust the mission to the Society of Jesus. In accordance with his desire, Father Coton, the famous royal confessor, appointed two priests, Ennemond Massé and Pierre Biard, to go to New France. They were willing and anxious, but unable to find passage. From 1608 to 1611 they haunted the port of embarkation. Intrigue and subterfuge prevented them from sailing. The Calvinist merchants, who practically controlled the trading companies, did not want the Jesuits in the new settlement and the Catholic leaders believed the vile calumnies that were then being spread against the Jesuits in France. Henry kept invoking his royal power, but plausible reasons for disobeying his wish were always found. If Henry had not, at this time, been so insistent, if his court, and especially the Marquise de Guercheville, had not been so generous in their donations, the Jesuits would probably never have been able to place a single hero in New France.

Massé and Biard finally embarked in 1611 at Dieppe. This was made possible only through the generosity of the Marquise de Guercheville who had bought the shares of the Calvinists in the trading company. That spring, the two pioneers landed at Port-Royal in Acadia. Two years later, after a bitter struggle with the hostile authorities in the colony, they established a missionary base in what is now Maine. But in July, 1613, some English ships from Virginia, and English ships are forever hovering over the history of New France, pounced on the helpless missionary settlement, robbed and burned it, and dragged off the inhabitants. Biard and Massé, after rough and thrilling experiences, eventually reached France by devious routes.

The two Jesuits who first brought the Cross to New France were remarkable men. Biard was born in 1567. Before his voyage, he was a professor of theology and after his forcible return from Acadia he again occupied the lecture platform. He then went on preaching tours through central France and finally died in service as a military chaplain in 1622. Massé had a longer and more picturesque record. For ten years after his return he was stationed at the most famous Jesuit college in France, La Flèche, where many of the Canadian missionaries and martyrs were then studying. He talked of New France incessantly and kept inspiring the future apostles with romantic zeal. He returned to New France in 1625 and was again ejected. Undeterred, he made his third voyage in 1633 and thirteen years later, at the age of seventy-two, died at Sillery, near Quebec.

With the establishment of new colonies along the St. Lawrence, and especially at Quebec, a new call was made for missionaries to the Indians. When Champlain was appointed lieutenant in 1612 he was given very definite instructions to establish the Catholic Faith among the natives and to maintain its profession and exercise. Champlain did not need the instructions for he himself was an apostle. He appealed for assistance to the Recollects, a Franciscan branch. In 1615, three Franciscan priests and a lay-brother came to Quebec. The tercentenary of their coming was fittingly celebrated ten years ago. Too great honor cannot be paid to these noble men. As did the Jesuits a few years later, they traveled and suffered with the savages, catechized and founded schools for them, wrote Indian dictionaries and fought valiantly for Christ in every conceivable way.

Although the Recollects labored untiringly, they were not satisfied with their progress. According to their own account, they were too weak to struggle against the interference of the French in Quebec, they had no powerful patrons at Court, they had no income to support their work, and they were not sure of obtaining successors from France. Accordingly, they resolved, through pure and disinterested love of God, to appeal for help to an Order that was supposed to enjoy all the advantages that they lacked. In 1624, the Recollects of Quebec sent Father Piat to France to invite the Jesuits to New France.

Massé, meanwhile, had been praying for the privilege of going to Canada and had been inspiring the younger brethren with the same longings. But all the zeal and the desires were apparently sterile. No Jesuit could enter the field without the authorization and even request of the Recollects. The coming of Father Piat was regarded as a near-miracle. When he laid his request before the Viceroy and the Jesuit Superior, they saw in it the hand of God. And when recruits were asked among the Jesuits, dozens of volunteers came forward.

As in 1608, Calvinistic hostility had to be reckoned with. The Huguenot merchants protested; they refused passage, they appealed to the Viceroy, and they even tried to bribe the Recollects to retract their invitation. The Viceroy was firm and the Recollects were seeking the honor of God. On April 24, 1625, three Jesuit priests, Lalemant, de Brébeuf and the veteran Massé, and two brothers, Charbonneau and Buret, set sail from Dieppe, arriving in Quebec on June 15. They were not received as conquering heroes. Pamphlets containing vicious calumnies against the Jesuits had preceded them and were spread among the settlers. Catholics as well as Protestants, of whom there was a large number, refused to receive the missionaries. The Calvinist, de Caen, who ruled the colony in Champlain's absence, told them that he had no place for them. The Recollects were their only friends. These zealous men housed and fed the newcomers until a parcel of land was granted and a rude dwelling, *Notre-Dame des Anges*, was erected. Gradually, opposition died away and the Jesuits

strode bravely forth to the conquest of the new field.

The record of these first Jesuits who sailed down the St. Lawrence should be written in blood and gold. Massé and Charles Lalemant, uncle of the martyr, Gabriel, labored, suffered and died for their savages. De Brébeuf became a martyr in fact. The Recollects were divinely guided in their choice of helpers. Tenacity and optimism were required for the Canadian mission, and the Jesuits had these qualities superabundantly. Whether through stupidity or rare vision, they never thought that they were beaten. When decadent whites had to be reckoned with, they fought them at Quebec and at Paris. When there was famine, they starved; when there were sacrifices to be made, they suffered; when they were disgusted with the customs of their savage children, they swallowed their tastes; when they were threatened with death, they prepared their death feasts with lavish spreads. They kept on winning step by step until they finally won.

Two more priests, Noyrot and de Noue, and another brother arrived in 1626. But the first establishment along the St. Lawrence was not to last long. In 1629, the English captured Quebec and hustled Franciscans, Jesuits and all the colonists aboard ship and returned them to France. When Canada was again restored to France in 1632, the Jesuits were with the first ships that returned to New France. That year came Fathers Le Jeune and de Noue, Daniel and Davost. The following year arrived de Brébeuf and Massé and in the next few years the recruits included Jogues, Garnier, Ragueneau, Le Moyne and the rest of the glorious calendar, some of whom have already been named the first Martyrs of North America.

From these seeds, the Jesuit contribution to North America has increased magnificently with the years. In the first few years they had established schools for natives and French in and around Quebec. In 1635, they founded the college which rightly claims to be the oldest institution of higher learning in North America. This college offered a course of studies that equalled the best in Europe. During those early years, too, they established hospitals, orphanages and schools with the assistance of the noble Ursulines and Hospital Sisters. From Quebec passed endless processions of missionaries to the natives. Some of these retraced their path down to the mouth of the St. Lawrence and then struck up the Saguenay, some went North to Hudson Bay and some South to New York. Very many pioneered to the West, past Montreal and Three Rivers, to the Great Lakes, to the present Wisconsin and Ohio, down the Mississippi and even to the Gulf of Mexico. All Quebec and its environs as well as half the border line between the United States and Canada are redolent with the memory of the Jesuit discoveries and settlements.

Quebec's tercentenary celebration is not to be limited to Quebec. It is one of the really important commemorations in this year that is rich with anniversaries of Revolutionary and pioneering exploits.

St. John Eudes, Man of Vision

JOSEPH HUSSLEIN, S.J.

ST. JOHN EUDES, canonized May 31 of the present year, was one of the most remarkable men of the seventeenth century. "The wonder of his age," M. Olier called him. In the annals of sainthood itself he will remain one of the most distinctive figures.

In his outward activities St. John Eudes was first and foremost the apostolic missionary of his own beloved Normandy. Few men could so sway the hearts of a multitude. Not art and human eloquence, though he possessed all these, but the Spirit of God spoke through him. His cry, *Miséricorde, mon Dieu, miséricorde!* brought a vast audience on the instant to its knees, pleading for mercy at the Throne of God.

But he knew how limited any one man's efforts are doomed to be. He therefore sought colablers to extend and perpetuate his own missionary work. That was the reason for his organizations that have lived on to our own day. We even find, in the case of the Good Shepherd nuns, the development of a new and wonderful vitality out of the seed implanted by him almost two centuries before.

Born at Ri, in France, November 14, 1601, John Eudes distinguished himself by his brilliant course of studies made with the Jesuits at Caen. There, in 1623, he entered the Oratory. Soon it became evident that perhaps no more forceful missionary had appeared in France since the days of St. Vincent Ferrer than Père Eudes. But in 1643 he was impelled to leave the society founded by St. Philip and establish his own Congregation of Jesus and Mary. His followers were to be devoted exclusively to missions and the direction of diocesan seminaries, in which priests might be formed imbued with the same apostolic spirit that glowed in the heart of Eudes.

There was great need for precisely this work in the France of that day. The Reformation had just fought its desperate struggle for the conquest of France. Calvinist and Huguenot had risen to exceptional power and wealth. There had been wars and marching of armies and endless alarms, until peace gradually returned with the conversion of Henry IV in 1598. A spiritual revival, therefore, was greatly needed both among the clergy and the people.

Equally popular was the motive that led St. Eudes to found his Congregation of Our Lady of Charity, for the salvation of unfortunate girls who had lost their virtue. "A soul is worth more than a world," the Saint wrote in the striking language of his Constitution, "and to assist in drawing it from the abyss of sin is a greater work than to create a world; to work for the salvation of souls is more pleasing to God than to suffer martyrdom."

Who can fail to perceive in all these institutions the

throbings of the pitying Heart of Christ: "I have compassion on the multitudes"? That same compassion moved the great Norman apostle of the seventeenth century to think of nothing but the needs of his people, who were hungering, not for the bread of the body, but for the spiritual food of the soul. Hence arose the Congregation of missionaries and the equally zealous Congregation of Our Lady of Charity.

It was perfectly conformable to the spirit of Eudes, the spirit of the Hearts of Jesus and Mary, when in 1835 the Ven. Mother Pelletier, after obtaining ecclesiastical approval for raising her House of Our Lady of Charity at Angers, with its affiliated communities, into a Generalate, gave to this new Institute the title of Our Lady of Charity of the Good Shepherd. Her nuns, who now are spread throughout the world, are known as the Religious of the Good Shepherd, and the silver heart that hangs upon their breast bears the effigy of the Good Shepherd. They, too, are to be consumed with the same pitying and self-sacrificing love.

But the source of all these enterprises and of countless other undertakings must be sought in the special devotion to the Hearts of Jesus and Mary, in which the entire life of Eudes may be summed up. From this, as from their seed, all the organizations due to him rose, flourished, bloomed and bore their fruit.

St. Eudes never separated in his devotion the two Hearts which, as he said, God Himself had most closely united. His specific devotion to the Sacred Heart was a development of his wonderful devotion to the Heart of Mary. Others before him had proclaimed the praises of that Immaculate Heart. Numerous references to it can even be found, as early as the twelfth century, in the famous *Trudperter Hohelied*, ascribed to the Benedictine nuns Rilind and Herrat, where knowledge of the Heart of Mary is intimately associated with knowledge of the Heart of Christ. Yet while such instances can readily be cited, it remains true that the glory of the special apostolate of the Heart of Mary must be preeminently given to St. John Eudes.

In 1646 he ordered the solemn observance of the Feast of the Holy Heart of Mary throughout his Congregation. This at first took place on October 20, a date which later was reserved by him for the special Feast of the Sacred Heart, that also owed its original introduction to him. The Feast of the Holy Heart of Mary was transferred to February 8.

In 1648 the Feast of the Holy Heart of Mary was celebrated by St. Eudes in the Autun Cathedral. He himself had written for this Feast an Office and Mass which received the rank of a double of the first class with an

octave. The year 1648 also marks the publication of his earlier book on this devotion. His great work on "The Admirable Heart of the Most Holy Mother of God" was completed only one month before his death, which occurred August 19, 1681.

St. Eudes also founded a kind of Third Order and everywhere established his confraternities of the Holy Heart of Mary among the people. In the Eudist college at Lisieux a Congregation was founded that recited the Little Office, and in 1665 the first church to "The Heart of Jesus and Mary" or, as it was more commonly called, to "The Heart of Mary," was consecrated in connection with the Eudist seminary at Constance.

The dedication of this church, it will be noticed, was not to the *Hearts*, but to the *Heart* of Jesus and Mary. At the beginning there was evidently no thought in the mind of Eudes of a special feast in honor of the Sacred Heart. It sufficed for him that this Heart was honored with the Heart of Mary. He even preferred, in speaking of these two Hearts, to use the singular, indicating that they were but one single Heart in their love, aspirations, will and desires.

So conceived, the Heart of Jesus was taken metaphorically, as comprehending the sentiments of the God-Man, His thoughts and affections, which were represented as the sole norm of all the sentiments, thoughts and affections of Mary. This *moral unity* of the Hearts of Jesus and Mary made of them, metaphorically, but one single Heart. In that sense, therefore, St. Eudes could speak, not of the Hearts, but simply of the Heart of Jesus and Mary.

Neither, however, we must insist, did he overlook the true Heart of flesh of the God-Man, as manifested in the revelations later made to St. Margaret Mary. He was in fact intimately acquainted with the early literature upon the real corporeal Heart of Our Lord, regarded as the symbol of His love for us. He was familiar with the writings of St. Mechtilde and St. Gertrude, and also with the books of those later apostles of devotion to the Sacred Heart, Landsberger and Blosius. Yet apparently his devotion took its own course, and so a more specific concept of the Sacred Heart gradually grew for him out of his devotion to the Holy Heart of Mary. The change became perceptible when, after 1660, he retrenched the references to the Sacred Heart in his Office of the Heart of Mary. Thus the way was slowly prepared for a special Feast with an Office and Mass of the Sacred Heart, written by him with exquisite skill and ardent devotion.

And here let us recall that 1673 is the year of the first of the great apparitions of the Sacred Heart vouchsafed to St. Margaret Mary. We shall then be better able to understand the significance of the facts that already in 1670, or three years previously, St. Eudes had received theological approbation for his new Office and Mass of the Adorable Heart of Jesus, and that on October 20, 1672, the new Feast itself was liturgically celebrated

wherever there were houses of his growing Congregation.

Previously, on July 20 of the same year, he had addressed to his brethren a writing which began:

Our beloved Saviour has bestowed upon us an incomprehensible favor in giving to us in our Congregation the admirable Heart of His most holy Mother. But His goodness, which has no limits, has not stopped there. It has gone even far beyond this favor by bestowing on us His own Heart, to be, with the Heart of His glorious Mother, the Founder and the Superior, the beginning and the end, the soul and the life of this Congregation.

He then explains to them that he had never intended to separate "the august Heart of the Son of God and that of His Blessed Mother," but that from the beginning of the Congregation his design was: "to regard and to honor these two Hearts as one and the same Heart in unity of spirit, of sentiment, of will and of love." The Feast of the Heart of Mary, as he now understood, was meant to prepare the way for the Feast of the royal Heart of Jesus. And he continues:

What honor is due to this Divine Heart that has always rendered, and will eternally render to God such glory and honor! How zealous we should be in honoring that august Heart which is the source of our salvation, which is the origin of all heavenly and earthly happiness, which is a furnace of love for us, which thinks day and night of nothing but doing us infinite good, and at last was broken on the Cross with sorrow for us!

Here, indeed, we have the same object as that envisaged by St. Margaret Mary, but quite simply Eudes can still pass from the symbolical to the metaphorical meaning, from the distinct Heart of flesh to the interior sentiments in which the Heart of Jesus is one with the Heart of Mary. In a word, he does not limit his concept of the Divine Heart to the corporeal Heart, united with the soul and Divinity of Christ and inflamed with love for us, as does the Saint of Paray, but neither does he overlook this Heart of flesh, proposed as the symbol of Christ's love for us. To this concept he adheres most closely in his Office and Mass of the Adorable Heart, so that, as Father Bainvel says, the praises of the Sacred Heart as revealed to Margaret Mary continued to be sung in the formulas borrowed from Eudes. The very Office written by him appears to have been used until about the middle of the eighteenth century in various convents of St. Margaret Mary's own Order of the Visitation.

In the Decree of 1903, declaring the heroicity of his virtues, St. John Eudes is spoken of as "the author of the liturgical *cultus* of the most holy Hearts of Jesus and Mary." His modern exponent, Father Le Doré, clearly states his case when he assigns to St. Margaret Mary the role of being "preeminently the apostle of the Sacred Heart of Jesus," while he claims for St. John Eudes in a special way the title of "apostle of the Heart of Mary," modestly adding that: "It would be unjust to deny this zealous missionary the glory of having been a powerful auxiliary and a worthy precursor of St. Margaret Mary." Man of vision that he was, St. John Eudes realized the needs of his time and found their remedy in the Hearts of Jesus and of Mary.

Political Differences of German Catholics

FRIEDRICH RITTER VON LAMA

THE elections for the Presidency of the Reich have once more revealed the political split between the Catholics of the Center Party on one side and of the Bavarian Popular party on the other. If the latter chose not to vote for the Catholic Dr. Marx, but cast their ballots for the Protestant Field Marshal von Hindenburg, instead, strong reasons must have impelled them, for Bavaria is rightly considered a bulwark of Catholicism in Germany. I shall content myself with here stating these reasons, leaving the reader to form his own judgment.

First of all we must go back to the days before the war. We must remember that Prussia and the Federated States which formed the Reich, had all, with the exception of Saxony and Bavaria, Protestant sovereigns: kings, grand dukes, etc. Saxony, with its seven per cent Catholics, does not count. Now the religious policy of those sovereigns, under the leadership of the Hohenzollern Dynasty, was always consistently inspired by the same anti-Catholic feelings upon which Protestantism was based at its very origin. They are an inheritance which can be cancelled only by a return to the Catholic Church.

If any improvement took place this certainly was not due to any change of mind on the part of the *Landesväter*, those in authority, but must be ascribed to the invincible resistance of Catholics during the *Kulturkampf* (1871-1882). Another reason was the growing power of Socialism. This forced the Governments to seek help from Catholics in order to secure a majority in Parliament. Yet, taking everything into account, it remains true that until August, 1914, when the war broke out, the domestic policy of Germany was always decidedly Protestant. The letter of the Crown Prince August Wilhelm of Prussia, protesting against the admission of the Redemptorist Fathers into Silesia, gave evidence of the real sentiments of the Court.

In my book, "The Pope and the Curia" (Part Two), can be found ample proof of the loyalty of the German Catholics to the Emperor, who at the same time was King of the leading State in the Reich, namely Prussia.

Catholics took no part whatsoever in the revolution, and indeed, if the revolution of 1918-19 is responsible for many things, it never was responsible for the abdication of the Kaiser. Before its outbreak he had already gone into exile, announcing his abdication. From that day on there was no further reason for loyalty to the Monarch.

Since the new Constitution of Weimar gave those very liberties to the Catholic Church for which Catholics had been striving for years and years with almost no success, it is easily understood that outside Bavaria Catholics are not too enthusiastic for the return of the monarchy. They are today sturdy republicans.

But not so in Bavaria. The Dynasty here was Catholic

and really beloved by all Bavarians, whether Catholic or Protestant. Bavaria has a history of its own, much older than that of the Empire, and especially than Prussia: The Bavarians, moreover, have a very strong love of independence and home rule, and are truly attached to their royal family. The very same Constitution of Weimar, which gave liberty to the Catholics outside Bavaria, centralized almost all power at Berlin and so reduced Bavaria to a German province under the Government of Berlin. Bavaria has still a Government of her own, but its rights are very limited. Now Dr. Marx stood expressly for the Constitution of Weimar and for the Republic, while most of the Bavarians stand for their Monarchy and plead for a reform of the Weimar Constitution in the sense of a re-establishment of Bavarian autonomy, in union with the rest of the Empire. That is what they could never expect from Dr. Marx, but might possibly secure through Hindenburg.

Centralization at Berlin means for Bavaria abandonment to a non-Catholic majority. Bavaria has had and still has her denominational schools; Catholic schools for Catholics and Protestant schools for Protestants. Religion is taught to every child according to its Creed. But should Bavaria be ruled from Berlin she would at once be threatened by the coming school-laws, whose principles are rejected by all the German Bishops. Thus what might have been an advantage or improvement for Catholics in certain sections, and especially in Braunschweig, Pomerania, Mecklenburg and in Prussia, implied in certain ways the very contrary for Bavaria.

The Center party, as it is constituted today, stands for the Republic and Centralization, while before November, 1918, it had always stood for the Monarchy and federalism. The Bavarian Popular party, however, has not changed its mind. It still stands for what it had been defending when all the German Catholics had formed but one single party—the Center party of old.

Bavaria in 1919 was the scene of a revolution which quickly developed from Socialism into Communism. It had its Soviets in Munich, and we may recall that Bela Kun and Trotzky sent their congratulations to Kurt Eisner for having established a Soviet Government. Bavaria has never forgotten those days, and Socialism is now reduced to impotence there. The Bavarian Popular party refuses every kind of cooperation with Socialism, which still remains as anti-Christian as it can possibly be. But Socialism and the Center party are, since 1919, inseparably associated, and that fact is one of the strongest reasons why most of the Bavarians refused to vote for Marx. The cooperation of the Center party with the Socialists may be explainable by party-politics, but Bavarians reject it on principle.

It is true that the *Deutsch-Nationalen* in the Reich are the party of militant Protestantism, but that does not hold true for Bavaria. When Bavaria made its Concordat with the Holy See, the Popular party was supported in that

step by the Bavarian *Deutsch-Nationalen*, while the Socialists did their best to oppose it.

In Berlin the situation is almost inverted. But it is more than dubious whether the Center party will find friends for the "reform" of the school-laws (*i.e.* for the preservation of the denominational schools) among the parties of the Right as long as it maintains its liaison with the Socialists, since this means opposition to the so called national parties. It is quite sure, on the other hand, that its political friends, the Socialists, will fight their allies, the Center party, with all the hatred against Christianity that possesses them. The Bavarian Popular party says: "There is no way of saving the Christian school except with the assistance of the anti-Socialists." In this they are absolutely right.

Under such circumstances everybody can understand that the political contest between Dr. Marx and Field Marshal von Hindenburg did not resolve itself into a question of voting for a Catholic or a Protestant. There was question for Catholics of two entirely different situations and of two different standpoints. The issues in the balance were too momentous to be lightly weighed.

The American Militia An Echo of the 150th Anniversary of Lexington and Concord

CAPTAIN ELBRIDGE COLBY

SIMPLY because the brave men who fought at Lexington and Concord were called "minutemen" there has been a tendency to rob them of much of the credit which they fully deserve. There has been a feeling that they were but "rude farmers," unaccustomed to military affairs, who "sprang to arms between sunset and sunrise" and fought victoriously for the protection of historic liberties. The real facts of the matter are that they were long-headed New Englanders with excellent sense and Yankee foresight, and that far from being mere "minute men" they were trained "militia men." They were not "ready in a minute," but rather "trained to the minute." They deserve credit for their organized preparation and for their training for emergencies, as much as for the personal courage they showed in the field. They represented, when they went forth to fight the British soldiers, the traditional free fighting force of English-speaking communities—the militia.

The militia was already an ancient tradition in 1775. It had grown out of the ancient "assize of arms," by which each landholder was required to serve in person or else furnish a fighter when the cause of the country required. In English history the militia had always been a popular force, distinct and separate from the royal army, which was sometimes Hessian instead of English. The militia has always represented popular will. The militia is the citizen in arms for a common effort.

Militiamen of Lexington were fighting with Wolf and

Howe, with Abercrombie and Amherst. They were at Louisburg and at Quebec, at Ticonderoga and at Crown Point. Concord knew the needs of defense: had learned them as a military post in King Philip's War. Concord's militiamen had from the very first been organized for rapid action against the Indians. Concord's militiamen had marched on Boston in 1688 to depose Andros and restore the ancient charter rights of the colony. Massachusetts was full of men who had been under fire, who had held responsible commands in the field, who had learned the art of war to the sound of rifle and cannon.

The training field was as typical of Colonial liberty as was the meeting house. It was long established American doctrine, later inserted into the Bill of Rights amendment to the Constitution, which said that a "well regulated militia" was essential to the security of a free State. The militia was already a tradition in "seventy-five." It antedates our Government. The men of Lexington and Concord deserve credit, not only for having fought, but for having been ready to fight, organized to fight, trained to fight, and able to fight effectively enough to put to rout the professional soldiers of King George.

In 1820, John C. Calhoun said that the leading principles of our military peace establishment ought to be such that at the commencement of hostilities there should be nothing either to new-model or to create. The organization should exist in advance. The colonial militia fulfilled this requirement. They were what President Wilson has called "a citizenry trained and accustomed to arms."

Our present military organization has many points of similarity with the military organization of these militia men who were suddenly called to arms on the April day one hundred and fifty years ago. The citizen army of the present is very similar to the militia of that time. Except for the few regulars who serve to guard our overseas possessions, to carry out the instructional overhead of army work, and to guide the training of the citizen components, the guardsmen and reservists, the school and college cadets and the summer camp candidates—except for these few regulars kept as a nucleus, the army of the United States is a citizen army. Its 110,000 men would be a mere corporal's guard to the millions we should have to raise for any perilous issue. The millions would be the citizen soldiers. The millions would be the militia.

Now the militia, strictly speaking, consists of all able-bodied male citizens between the ages of eighteen and forty-five. Even with our successful training activities, we do not train and instruct a very large part of the militia. In fact we reach altogether only about a half a million a year, with a considerable duplication from year to year. But the principle is the same. The dependence for defense is eventually upon the citizen in arms. In 1775 the men of Lexington and Concord answered the hurried call against the incursion of troops marching to destroy supplies collected at Concord. In 1925, if an emergency arose, the men of Lexington and Concord

would be able to make a similar community effort. Those of Lexington would be enrolled in Company "D" of the 376th Infantry of the Organized Reserves. Those at Concord would be enrolled in Company "A" of the same regiment, or perhaps in Company "H" of the 182d Infantry—a famous Massachusetts Guard unit, the trained militiamen of the present—worthy successors of the trained militiamen of '75.

In Concord there is also Troop "A" of the 158th Machine-Gun Squadron; and that fact is very significant. In Colonial days, when the militia system was in its simplest and probably most effective form, all the frontiersman had to do was to take down the old squirrel rifle from over the mantelpiece. The organization and equipment could be quite easily taken care of. For instance, a militia act of the eighteenth century tells each citizen to enroll himself in his local company. It tells him to get a musket or a firelock with a bayonet, a knapsack, a cartridge pouch, a powder horn, twenty-four cartridges, twenty bullets, and a quarter of a pound of gunpowder. Each man got his own and the outfit was equipped. Each man kept himself skilled in marksmanship by shooting his squirrels, or by popping the heads off wandering turkey when the fall of the year came around.

But it is not so simple today. You will notice that I spoke of the machine-gun unit of the reserves located at Concord. Company "H" of the Guard, also at Concord, is also a machine-gun outfit; and Company "D" of the 376th reserve infantry regiment is another machine-gun unit. Machine guns cannot be hung up over the mantelpiece. Twenty bullets would be of small value with a weapon that fires five hundred shots a minute. A quarter of a pound of powder would not last a quarter of a minute. War has changed. Its instruments are more complicated and require more extensive supply arrangements. We must provide for a complicated mobilization, industrial, financial, and social as well as economic. Yet there is still the problem of personnel; when the colonist could easily be expert in the work of being an eighteenth-century soldier, the modern citizen needs extensive training in modern tactics and weapons. Even the infantryman must know the technique and employment of nine separate weapons. The machine gun is harder to know than the rifle.

If we gave the Colonial militiaman of Massachusetts full credit for his work of preparation for emergency, we should still give credit to the patriotic citizen of the present who devotes his spare time to the National Guard or the Organized Reserve. The colonies had their periodical "muster" days to check up on their military strength. We have our "Defense Test" for the same purpose. We have the organization of a citizen army, but, unlike theirs, ours is only a skeleton outline of an army. The Massachusetts Division of the Reserves, the 94th, has only seventy-five per cent of the officers it would need in time of war. One company out of four

would be without a captain. Instead of 19,000 enlisted men the division has less than 200. Here is a skeleton indeed. The strength is low today because this division and the other reserve divisions are only in process of organization. They are filling up step by step. On Defense Day they were filled with one-day volunteers, to measure the capacity of the communities, each to do its part in the nation-wide effort for the common defense. From now on, the division may be expected to grow in strength. The militiamen of today cannot be less loyal than those of old. If the militiamen of 1775 won for us our liberties, the least we can do is to maintain the militia by whose effort those liberties must be preserved for more celebrations to come.

Public Schools Not Protestant Schools

ROBERT R. HULL

"FOR every hundred Protestant teachers you will let us place in your Catholic schools, we will let you place a hundred Catholic teachers in Protestant schools." This, it is said, is coming to be the slogan of the anti-Catholic forces, which, in many communities, seek to monopolize all teaching positions in the public schools for non-Catholics. Mr. David Henry Pierce, in the *Nation* of April 29, records the results of his investigations in several States. He inquired of the leading teachers' agencies concerning the extent of discrimination by school officials against Catholics, Jews, atheists, and members of other than the white race. An Indiana teachers' agency manager wrote Mr. Pierce:

I consider that the religious line is more emphatically drawn now than at any time in my experience. There never has been a time when we could place a Protestant teacher in a Catholic school, and the same condition is beginning to exist the other way now.

Mr. Pierce's comment is as follows, "The correspondent's assumption that public and Protestant schools are identical is the view of others." He speaks of this posture toward the question as a typical piece of "Protestant hypocrisy." At any rate it is a typical piece of Klan duplicity and hypocrisy; and it affords a glimpse of the subterfuges to which those who are bound to go counter to the best American traditions, are compelled to resort. Accepting these persons at their word, if the public schools are Protestant schools, Catholics are being illegally taxed for the support of an established religion.

There are laws in several States which prohibit and penalize discrimination by school boards against teachers on account of their religion; but these laws are honored, Mr. Pierce thinks, more in their breach than in their observance. Here would seem to be an opportunity for all who loudly proclaim that the law must be respected by all citizens and enforced by the constituted authorities, to prove that they mean what they say. In Colorado the Knights of Columbus, confronted by a situation which is even

worse than any which exists in the East, have announced that they will assist Catholic teachers to obtain justice.

On June 5, at Grafton, W. Va., the Hon. Warren B. Kittle, Judge of the Circuit Court, handed down a decision which may have a far-reaching effect. Catholics have a special interest in the case affected, that of *Barlow, King, et al. v. Independent District School of Grafton*. Miss Madeline King, a Catholic, applied to this board for a position. An application blank, on which was a question requesting to know her religious affiliations, was sent her to fill out. She returned it to the Superintendent of the Grafton public schools, and shortly received the following word:

Grafton, W. Va., June 27, 1924.

My dear Miss King:

Your application blank has been received. For your benefit I feel that I must be frank in telling you that it has been the policy of the Board of Education for years not to employ teachers of the Catholic Faith in the Grafton public schools. For this reason, we shall not be able to consider favorably your application.

Thanking you for your interest, I am

Very truly yours,

H. A. RICE.

Action was accordingly brought against the school board of Grafton by J. H. S. Barlow, a citizen and taxpayer of the school district of Grafton, and Miss King, who sued by O. J. King, her father and next friend, of Elkins, W. Va. The removal of the School Board from office was asked, under section 7 of chapter 7 of the Code of West Virginia, 1923, for "official misconduct, incompetency, and neglect of duty." The plaintiffs also claimed, in their petition, that defendants had violated article 3, section 15, and article 4, section 5, of the Constitution of the State of West Virginia.

The defendants entered a demurrer, setting forth the grounds upon which they prayed for dismissal of the case:

First. The two petitioners are improperly joined; one of them, it appears, has absolutely no interest in the support and administration of Grafton schools.

Second. The allegations of the petition do not show the Board of Education guilty of "official misconduct," or any other thing which would subject its members to removal.

The Court ruled that the action of plaintiffs was properly joined, since the State Supreme Court, in *Dawson v. Phillips*, 78 W. Va. 14, had ruled that a citizen and taxpayer might bring action in a case properly coming under the aforementioned section 7 of chapter 7 of the West Virginia Constitution. Taking up the second point, Judge Kittle quoted the provision of the State Constitution which reads as follows:

No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall any man be enforced, restrained, molested or burthened, in his body or goods, or otherwise suffer, on account of his religious opinions or belief, but all men shall be free to profess, and by argument, to maintain their opinions in matters of religion; and the same shall in no wise, affect, diminish or enlarge their civil capacities; and the legislature shall not prescribe any religious test whatever, or confer any peculiar privileges or advantages on any sect or de-

nominations or pass any law requiring or authorizing any religious society, or the people of any district within this State, to levy on themselves, or others, any tax for the erection or repair of any house for public worship, or for the support of any church or ministry, but it shall be left free for every person to select his religious instructor, and to make for his support, such private contract as he shall please.—*Art. 3, Sec. 15.*

Continuing, the Court said:

In view of the constitutional provisions of this State, above quoted petitioners aver that Miss King was refused a position in the public school of Grafton, by the School Board, upon the sole ground that she was of the Catholic Faith, and aver that the Constitution prohibits the board from excluding her upon this ground alone, and that to do so is official misconduct on the part of the Board.

Sustaining this point, as against the Board's contention it had acted within its rights of "discretion," Judge Kittle said:

Now the Constitution expressly prohibits the legislature from prescribing any religious tests whatever, or conferring any particular advantages or privileges on any sect or denomination. If this prohibition is laid on the legislature can the Board of Education of an independent school district exercise that power?

That a school board can employ only Protestants as teachers will be conceded, and that they could employ only teachers who were Catholics will be conceded. But such a board would have no right to put a ban on either Protestants or Catholics, simply because they were such.

Here, again, definitive Americanism has come to grips with bigotry and won a victory. The Court expressly declared that the Catholic religion is one of the religions which it is allowable to practise freely, within the meaning of the toleration granted to all creeds—that, in fine, there is nothing in the Catholic religion which makes it different from others in the eyes of the law. To all religions, including the Catholic, the law will grant equal protection.

Affirming that the board, in this instance, exceeded its powers of "discretion," the Court laid down, in unmistakable terms, the principle that where there is taxation there should be representation. It would be difficult to overstress the importance of this part of Judge Kittle's opinion:

The law cannot see differences, because the Constitution has definitely and completely excluded religion from the law's contemplation in considering men's rights. There could be no distinction based on religion. All sects, religious or even anti-religious, stand on an equal footing. They have the same rights of citizenship, without discrimination. *The school is supported by taxes which every citizen, regardless of his religion or his lack of it, is compelled to pay.*

The Court, in conclusion, overruled the demurrer of the School Board on both grounds.

The *Forum* of June, 1925, publishes an interesting letter from an English immigrant, James Neild, who explains what is wrong with the country and why it is that "Romanism" always wins, whenever the battle over constitutional rights is joined, as follows:

I put the blame upon Washington and Franklin and the falsities they propagated in order to establish independent government. Washington's edict, "There must be no religious differences," has

tongue-tied religious opinion and discussion and given a new birth of freedom to Romanism. . . .

Yes, there is no doubt that the source of the whole trouble, with which our "patriots at large" have had to contend, has at last been located! Catholics *will* insist on their constitutional rights; and, whenever they appeal to the American courts for relief from a sabotage of bigotry which is outside the law, they are never disappointed.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Importance of "Anglo-Catholic" Movement

To the Editor of AMERICA:

I do not know whether your contributor Stanley B. James, writing on "The 'Anglo-Catholic' Bogey" in the issue of AMERICA for June 6, is a convert from the "Anglo-Catholics." If he is, I can only say that his experience is very different from mine. I am a convert of this kind brought up in England. So far from agreeing with his suggestion that these people are "fussy ritualists," I have found them very serious people; indeed, I should say that they are so serious that they seem to have little sense of humor. If the man-in-the-street thinks of them, as Mr. James says he does, as "play-acting and posturing," then it is, to my mind, only another proof that the man-in-the-street is generally wrong and always hopelessly behind the times. This very accusation was made generations ago by Disraeli; "man millinery" he called it, if I remember. I am afraid that Mr. James takes the unfortunate attitude of so many English Catholics of bantering these earnest people. If, as he says, the movement has injured the spread of real Catholicism, then the continual ridiculing that is quite characteristic of English Catholic journals has done still more injury. The same methods, with equally disastrous results, have been employed in the case of Christian Scientists, Spiritualists and Theosophists, all very earnest people.

As a matter of fact, the "Anglo-Catholics" have done wonders. One has only to compare those parts of the world where their influence has spread with such places as Ulster, Ontario and our own Southern States, where they have not made any impression. I wonder how many converts Mr. James's clerical friend would have made in these places? They have popularized Catholicism. To deny this is to refuse to face facts. The "Anglo-Catholic" Movement was the great religious movement of the past century. It is not dead. It is spreading into Scotland and Germany. Bound up with this movement is the revived interest in Christian architecture, Church music, liturgy, Patristics and archeology. In all these branches of Christian art and science the "Anglo-Catholics" have been pioneers. They have shamed us into a greater regard for some of these things ourselves. They have upheld the supernatural in religion. They have fasted and prayed in a way that should arouse our admiration. No one knows better than a convert minister the sincerity of their confessions and the awful struggles they have with their consciences. To many of their clergy their ministry is a continual crucifixion. The uncertainty of their position, the fears they have on account of the insecurity of their ordination, the persecution they suffer from influential laymen, the insufficient stipends upon which they have to subsist, and a hundred other difficulties unknown to our priests, ought to make us charitable and forbearing.

The thing that they lack is a logical training of the mind in religion such as our whole Catholic system provides for us. They grope in a wilderness of trees that prevents them from getting their true bearings. What seems absurd to us is not so to them. The late Mgr. McGarvey, a convert from Anglicanism, was once asked why it was that he took so long to find his way into

the Church. He asked in reply why it took so long for Catholics to become saints. The same common sense that should bring wanderers into the fold, should also lead us Catholics into sanctity.

The "Anglo-Catholics" who desire to celebrate Corpus Christi Day and the feast of the Assumption are the ones against whom all the desupernaturalized forces of Anglicanism are now combining. These forces are not fighting a bogey, they are fighting a very real religious force; a force that may some day unite with the remnants of Orthodoxy into a formidable Anti-Catholic worldwide sect. We shall hasten this day by our sneers.

In order that no "Anglo-Catholic" who reads these lines should misunderstand me, I hasten to say that I do not have the least belief in the "Anglo-Catholic" pretensions. I do not believe, of course, in Anglican Orders; although valid ordination is quite easily obtained by Anglicans, should they so desire. I think that the drift is distinctly Romeward. There may be less conversions than formerly, but to deny the number and the importance of these conversions in the past is simply to deny facts.

Philadelphia.

EDWARD HAWKS.

Croatian View of Tolerance in Jugoslavia

To the Editor of AMERICA:

In the Chronicle for June 6 we read of certain measures of religious tolerance which are about to obtain in Jugoslavia. It does not appear to me, however, that tolerance can be mentioned in connection with the conditions actually existing in that country. The bill concerning the various creeds, which was drawn upon April 30, is not as mild as the Chronicle might lead us to imagine.

The reason for thinking so is the fact that I have read and considered some of the articles in the bill. To prove my contention I submit the following articles taken from it.

Article 13: All letters and documents sent by ecclesiastical superiors to their priests must be submitted to the Minister of Religion, who has the right and power to grant or refuse his *placet*.

Hence the execution of the ecclesiastical ordinances must depend upon the arbitrariness of officials, mostly Freemason, total strangers to broadmindedness and real tolerance.

Article 14: Laws, ordinances and resolutions made by the various Confessions, and which are of politico-religious nature dealing with subjects that are outside of their sphere of activity, must not be executed without governmental approbation.

This article also indicates the nature of the tolerance which the existing Government of Jugoslavia is extending to the various religious groups within its domain. The clause "without approbation," speaks volumes for those who know the practise of the Government of Serbia. The following article is of the same tenor:

Article 48: All efforts at proselyting are strictly forbidden. Violators of this law shall be imprisoned for three months.

This article places a seal upon all mouths that are ready to spread the proofs of the true religion, the truths of Faith. If a man is convinced that he knows the truth, he is forbidden to exercise kindness by teaching it to others. What right, natural or acquired, has the Jugoslav Government to place a check on the commandment of Christ: "Going therefore teach all nations?"

It is evident from these articles that the spirit of the Government is not bent upon tolerance, as it never has been. Its constitution is a synonym for tyranny, as the groans of the Catholic Croats, both of the clergy and the laity, testify. Just recently it has been our grief to read a personal letter of a dean in the rural district of Croatia. He himself, an old man, was driven out of his home, handcuffed and put into prison, because he was faithful to his priestly duties. Is this indicative of religious tolerance? The aim of the Serbian Government is Caesaropapism.

Kansas City, Kansas.

CHARLES A. STIMAC.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JUNE 27, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

President, WILFRID PARSONS; Secretary, JOSEPH HUSSLEIN;
Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

A copy of the index for Volume XXXII of AMERICA will be mailed to any subscriber on application to the publication office, Grand Central Terminal, New York City.

The Crimson Tide

ONE of the men moaned in pain. The soldiers glanced at him and fell again to their gambling. The detail on which they had been sent was not to their liking; they were soldiers, not executioners. Still, it might be made to pay. One of the criminals nailed to the Cross that afternoon had a seamless garment. (What was He saying about finishing His work and commanding His spirit? He ought to die and let them be off to the town)....Well, the garment; it might fetch at least the price of a drink, if whole. They had not taken much from these three; one of them a kind of teacher or prophet, and the other two, thieves. The dice rolled and tumbled.

There was Blood on that seamless garment. Doubtless the soldiers grumbled when they saw the great ruddy stains; here and there the garment was quite soaked with It. It was the Blood of the Saviour of the World, the Blood by which our redemption was wrought; yet to the soldiers It was a defect that would lower the value a stainless garment could command. The Blood wetted their fingers, as the garment was stretched out and an attempt made to cleanse it. The Blood was not a treasure beyond all price. It was something that annoyed them. It delayed their going. It probably lessened by a few coins the price they would receive for it. They rolled the garment into a rude bundle and without a thought of Him Who had worn it, strode off.

With singular aptness they represent the world

of today which looks upon Christ for a moment only to pass on. Men and women in sore need of the refreshment which streams from the pierced Side of the Saviour turn from Him to slake their thirst at fountains whose water makes the fever of life mount higher. There is no salvation for them except in the crimson tide that flows from the Heart of Jesus Christ. Yet they look, some pause for the moment, a few remain, but so many pass on and away from Him.

During the month of July, consecrated by pious usage to the Most Precious Blood of Our Lord Jesus Christ, the Church would turn the minds of her children to "the communion of the Blood of Christ." That Precious Blood, as St. Paul teaches, cleanses "our conscience from dead works to serve the living God." Yet many turn from It and others dishonor It. May the prayer of the Church be heard in our behalf and for a stricken world, so that through the Precious Blood we may draw near to Jesus, the Mediator between God and man, and renew the sprinkling of the Blood which speaketh better than that of Abel.

Mr. Hughes at Bunker Hill

HERE was much in the speech of Mr. Hughes at Bunker Hill on June 17, that was well considered and well said. Adherents of the theory that the future welfare of this country depends upon the perpetuation of the Nordic strain, will feel that they have been treated with scant courtesy, but the rest of us are ready to believe with the distinguished speaker that true Americanism is of the spirit and not of any race or strain. In a vein which recalled the homely philosophy of the late Thomas R. Marshall, Mr. Hughes suggested that the bigot who boasts of his Americanism while striving to deprive his fellow citizens of their political rights and privileges on the ground of race or creed, writes himself down as one wholly destitute of the American spirit. "If we would Americanize, we must not only teach, but illustrate."

As beffited the occasion, the one hundred and fiftieth anniversary of the battle of Bunker Hill, Mr. Hughes was optimistic; perhaps to a degree not justified by the facts. It is true that this is an age in which "no evil escapes investigation," but New York has a saying that the poorest way to correct an evil is to investigate it. Mr. Hughes who saw his own war-time investigations calmly set aside by executive order is himself a case in point. That investigation suggested a corrective which was not accepted. Other investigators never get near enough to the root of the disorder to be able to name a remedy. Investigations of this sort are apt to ag-

gravate the evil complained of, and we rarely get any other kind.

Nor does Mr. Hughes seem correct in prescribing knowledge and intelligence as the proper remedy for our social and political evils. "The cure for the ills of democracy is not more democracy but more intelligence. We cannot enjoy the blessings of liberty without freedom of knowledge." Knowledge and intelligence are good when rightly used, but their mere possession is no guarantee that they will be employed for right ends. The founders of this Government were properly interested in the spread of learning, but they neither thought nor said that the maintenance of peace and good order depended upon it. Both in the Ordinance for the Northwest Territory and in Washington's Farewell Address, the chief stress is laid not on learning but upon morality and religion. On the very day of Mr. Hughes' speech, Hon. Hubert Work, Secretary of the Interior, in an address at a Western university lamented that so many of our high school and college graduates took up crime as their chief work in life. Knowledge is good, but knowledge alone is insufficient. If Washington and his compatriots are to be believed, the preservation of this Government, with its broad guarantees of rightful liberty, is conditioned upon the growth of religion and morality among our people rather than upon a thousand new foundations for the dissemination of a purely secular learning.

Catholic "Divorces"

THREE is no reason in law why Lord Birkenhead may not dissent from the Church's prohibition of divorce. But he has no justification whatever for writing, as he recently did in the columns of the London *Standard*, that "in practise, the Catholic Church has made certain exceptions for the rich and powerful on the ground of nullity."

For the statement is an absolute falsehood. The Catholic Church has no esoteric code on marriage and the impediments to marriage. Her law is open to anyone who can read Latin, or who can procure one of the numerous commentaries in English on the Code of Canon Law. Furthermore it is the custom of the Roman Rota to publish the declarations of nullity which it grants, together with a detailed statement of the cause or causes for which they are allowed. These may be examined by anyone. It is true that Lord Birkenhead made no attempt whatever to cite a single case in which the Church has granted a decree of nullity "to the rich and powerful" which she would not also have granted, were the same grounds shown, to a poor man. For this he may be excused, since no such cases exist. Yet as a jurist he must

realize the gravity of the charge he makes. It amounts to this: that the Roman Rota, presided over at present by an English prelate, the Rt. Rev. John Prior, is open to bribery and intimidation.

Although this same charge has frequently been made in the United States, not one instance of bribery or intimidation has ever been quoted. The accusation is frequently motived by malice; occasionally, as may be hoped is the case with Lord Birkenhead, it is the outcome of that variety of Protestant tradition which is founded on ignorance. The Church, deeming herself, the guardian of the Sacraments, has established clear and detailed laws for their administration and reception. With regard to marriage, she has ruled that the presence of certain conditions make it invalid. These few conditions are not established *post factum* on presentation of a disputed case, but are laid down in the law as "diriment impediments." There is nothing secret about them; indeed, it is the desire of the Catholic Church that they be published as widely as possible. Should a marriage be celebrated in ignorance of a diriment impediment, or in defiance of the law which declares it, that marriage, on presentation of proper evidence, will be declared "null," that is, no marriage at all, by the competent ecclesiastical court, and a decree of nullity will be registered. No great acumen is needed to grasp the essential difference between a decree of nullity and a decree of divorce. The first declares that what was assumed or alleged to be a marriage bond was not such in fact. The second declares that what was a true marriage bond is now dissolved, leaving one of the parties, or both, to enter into a new matrimonial contract. Since a true marriage, ratified and consummated, is indissoluble, the Church cannot issue a decree which dissolves it. Nor has she ever attempted to do so. The Church which resisted Lothair and after years of struggle forced the haughty Emperor to take back his lawful wife, is the same Church which fought Philip II of France by putting his kingdom under an interdict, which defied Henry of England, and in defense of the rights of an American girl, Elizabeth Patterson, stood like a rock against the threats of Napoleon at the height of his power and arrogance.

The Church has not one law for the rich and another for the poor. As a matter of fact, she grants few declarations of nullity, all based as the Rev. J. P. Arendzen, Ph. D., D.D., points out in the London *Universe*, "on justice and truth, and mostly to the poor, not to the rich." Dr. Arendzen in challenging Lord Birkenhead's outrageous calumny, writes that he has carefully read the decrees of the Rota for many years and defies "English lawyers to point out any case in which they can detect bias or bribery." "The thing is unworthy of further notice for anyone

who has taken the trouble to investigate the facts."

Non-Catholics may not accept the teaching of the Catholic Church, but surely they are not at liberty to misrepresent it. Lord Birkenhead has not answered Dr. Arendzen's challenge. He cannot, except by offering an apology. Catholics will do well to issue Dr. Arendzen's challenge as often as the slander is repeated that in the Catholic Church annulment takes the place of divorce.

A Fighting Senator

THE climate of Washington has a singularly deteriorating effect upon the backbone. It changes it into a substance which in stiffness and resistance closely resembles the rigidity of a chocolate eclair. Few Congressmen escape, but "Fighting Bob" La Follette was immune. He lived in Washington for nearly thirty years, and his backbone was in better condition in 1925 than it was in 1890. The war and other events of the last six years have obscured the real value to the country of the late Senator from Wisconsin. Ten years hence, or sooner perhaps, since the return to some of the worst features of capitalism is now in full swing, we shall rate him nearer his true worth.

Senator La Follette began his political career forty-five years ago as district attorney in his native State, and ended it as the third party's candidate for President in the campaign of 1924. He had served three terms as Governor of his State, three terms as representative in Congress, and was four times elected to the Senate of the United States. By men who did not relish his incessant attacks upon entrenched privilege he was called a "Socialist," a distinction also shared by the Editors of AMERICA and by other Catholic publicists who do not concede that the first and most sacred of all rights is the right to acquire and hold property. His first speech in the Senate attacked the railroad barons, a swashbuckling gentry who assumed special privileges when they could and boldly purchased them when theft was impossible. The passing of these freebooters is due in large measure to Senator La Follette. His last speech in the Senate began the movement which uncovered the Tea Pot Dome oil scandals, forced the resignations of a number of high officials, and probably ended this variety of bureaucratic juggling.

With his later activities, particularly with his campaign to check the power of the Supreme Court and to extend Federal control over certain rights reserved to the States, this Review found itself out of sympathy. But it never did the late Senator the injustice of underestimating his services in the cause of social and economic righteousness. He was absolutely honest, utterly without fear, and he spoke out boldly for the rights of labor at a time when labor had few friends and innumerable enemies at Washington. His opponents said that he was "vitriolic," but vitriol is a useful substance in its place, and Senator La Follette generally knew how to use it. It will also be

remembered how when the candidates of the two great parties hemmed, hawed and whereas when asked point blank to tell the country what they thought of the Ku Klux Klan, Senator La Follette condemned it as blithely as he ever raked a railroad fore and aft or scuttled a piratical capitalist. A political leader who knows his own mind and is not afraid to state it, is worth remembering and also worth imitating.

Sweeney, Walsh, Conway and Olsen

THEY climbed into their car and set out to patrol their beat, these four Chicago policemen. Within ten minutes they came in sight of another car filled with members of the Genna-Scalise gang. The bandits opened fire as the pursuit began. Their armament consisted of two repeating shotguns, and four murderous weapons manufactured by sawing off the barrel of a shotgun. For bullets they used soft slugs. After a chase of a quarter of a mile, the bandits' car crashed into a street curbing and the outlaws jumped out to push the battle on foot. "Walsh, Olsen and Conway fell under a fusillade of slugs," reports the Chicago *Tribune*, "and Sweeney alone was left standing." As the murderers turned, the undaunted Sweeney set out in pursuit, and firing as he ran brought down one of the murderers by a shot in the leg. Reinforcements arriving from a neighboring police station, the other bandits were captured.

A whole series of reflections suggests itself. By the wildest stretch of the imagination can one picture a similar scene in the streets of London? Or of Paris? Or of Rome? Or in the streets of any city in any country which calls itself civilized?

The answer is obvious, as is also the reason. In London, Paris, Rome, in the cities of all civilized countries, organized gangs of armed lawbreakers do not parade the streets, as they do in Chicago, because in these foreign cities crime is punished swiftly and surely. It does not pay. In the United States the case is different. Human life is nowhere so cheap. Through embezzlement, robbery, and the thousand and one forms of commercial dishonesty, billions of dollars are stolen every year. With us crime pays so well that it may soon be listed with our largest industries.

Perhaps it is immaterial to note that Officer Walsh was the father of three little children. Sergeant Conway left a wife and child. The third, Officer Olsen, is mourned by a widowed mother, three sisters, and the girl he was to have married next month. These three good citizens gave their lives in the defense of law and order. Perhaps that fact may also be immaterial, but it is not immaterial to note that Chicago, infested by murderers is also infested apparently by thousands who do not believe in the death penalty. It is possible to conceive of a community in which the State would not be obliged to inflict the death penalty, but neither Chicago nor any other American city is that community.

Dramatics

Early Summer Plays

IT is the season of theatrical chills and thrills, and several of the melodramas recently produced in New York have temporarily made their audiences forget June's unseasonable heat.

The outstanding feature of the new thrillers is an increasing tendency to have part of the action take place in the auditorium. Thus, in one scene of "The Gorilla," that unpleasant animal gallops wildly up and down the aisles, in a dim light, pursued by most of the cast, while nervous women in the audience shriek and clutch their escorts.

"The Gorilla" is generally regarded as the most successful of our recent melodramas. It has a few tense scenes, but as a whole it is an oddly naive production, destroying half its effects by the triviality of its devices. For example, an illusion of a really big mystery vanishes when the dancing skeleton is shown; and an excellent scene in the garage promptly flattens out when the huge sword appears from nowhere to prick the trousers of one of the detectives. Indeed, through the production most of the strings show as the puppets are pulled about, and the denouement has been offered us several times a season during the past ten years. But "The Gorilla" seems to please its audiences. It is billed as "a chilling, thrilling, killing mystery," and perhaps it is. In any event, it will doubtless remain at the Selwyn Theatre all summer.

"Spooks," a mystery farce, written by Robert J. Sherman, and put on by the Equity Players at the Forty-eighth Street Theater, with Grant Mitchell in the leading role, was a disappointment even to an unusually generous first night audience. Mr. Mitchell is popular, both as a man and an actor, and everyone appears to wish him success. There seemed to be a feeling of special resentment in the audience on that opening night because he had so little chance to do anything but stutter. He stuttered very well, but his stuttering cannot save "Spooks." Neither can the fact that, like "The Gorilla," he gallops up and down the aisles.

A beautiful flight of red brick steps leads from the theater up to the stage, and most of the characters in the play make their entrances through the middle aisle and up these steps. At the top they ring an imaginary bell, and the audience is supposed to visualize a front door and a brick wall as rising between the callers and the inmates of the house. The first night audience proved unequal to this mental strain—possibly because it was so hot, but probably because it was irritated by the play. For "Spooks" is even less convincing than "The Gorilla," and the old machinery that holds it together creaks and groans.

The company worked very hard. From the moment

the play began every member of the cast was in a state of shivering terror, for which the audience saw no reasonable explanation. One longed to invite them all to remain in the orchestra, where they would be so much more comfortable. But of course that would never do.

Did we add that at the end of the play a woman detective straightens out the whole tangle? She does. Possibly we ought not to mention the fact, but there is every chance that "Spooks" will be off the boards before this revelation is given to the world.

"Three Doors," written by Edward Rose and F. S. Marlin, and put on at Wallack's Theater by Albert Von Tilzer, is billed as "a most novel play." Its novelty lies in the fact that its characters mingle freely with the audience. Also, there is a flight of steps leading from the stage to a side aisle! (We shall need steps in every theater, leading from the stage to every aisle, if the craze for this novelty continues.)

In this melodrama, too, the scene is laid in an old house—what should we do without these old houses?—and the niece of the man who lived there has to open three doors before she can inherit his wealth. There are supposed to be terrible things behind those doors, and there is a great deal of action and much excitement, during which the actors gallop up and down the aisles. But—would you believe it!—the whole thing turns out to be nothing but a dream! Nothing could make us reveal this climax except the fact that this "most novel play" is already lost to the public.

Did we say that each of these three plays is clean? It is. Let us gratefully admit that.

While speaking of clean plays and of melodramas, this may be a good time to mention approvingly Conde Pallen's successful venture in the moving picture field. Mr. Pallen is one of our most prominent and popular Catholic literary men. Everyone who knows him will rejoice in the news that he has "struck gold." The Associated Arts Corporation, the company of which he is president, has recently exhibited at the Capitol Theater in New York a play, "Drusilla With a Million," which has all the earmarks of unusual success. There is nothing strikingly new in its theme or treatment, but huge audiences follow it with laughter and with tears, with sighs and with thrills. And what more can any producer ask? Mr. Pallen can now settle back in his comfortable middle age and reap the reward of an unusually conscientious and toilsome youth.

"The Garrick Gaieties" is a light little revue, prepared and presented by the junior associates of the Theater Guild, and originally designed for only one performance. That performance was so successful that the revue was next given in a series of matinees, and the company has now happily settled down at the Garrick Theater.

It is inspiring to find so much originality, so much light-heartedness and exuberant youth in any production. These youngsters have never before had a chance to show what they can do. They have been wholly subordinate members of the Guild ensemble, though in one of the best numbers of this revue they claim the credit for all the Guild successes, because they were in the wings imitating galloping hoofs and barking dogs and thunder claps during the big scenes. They are amazingly clever and their take-offs on "The Guardsman," "They Knew What They Wanted" and "Fata Morgana" are irresistible. Another capital bit is a sketch on the home life at the White House, showing what Calvin Coolidge gets when he comes in as late as ten o'clock, after spending a frivolous evening in conversation with Herbert Hoover.

The outstanding figure of the company is Sterling Holloway, whose burlesque of Emily Stevens' work in "Fata Morgana" could not be bettered by any comedian on our stage. Peggy Conway's imitation of Pauline Lord is almost equally brilliant, and Hildegard Halliday is more like Ruth Draper than Ruth Draper is like herself. In short, all the young things in the revue are so amazingly good that it is a delight to praise them. And it is mighty comforting to feel that the future of the Guild, when the "old guard" is too old to carry on, may lie in these able young hands.

John Galsworthy's comedy, "A Bit of Love," put on by the Equity Players at the Actors' Theater, with O. P. Heggie in the leading role of Michael Strangeway, was taken off after a few special matinees. Like all of Galsworthy's work, the play is interesting and rather somber. It depicts the tragedy of a clergyman whose adored wife is faithless to him; and it shows us the workings of English rural minds at their worst. How Galsworthy has it in, by the way, for the English rural mind! But the play has little popular appeal, and Mr. Heggie, conscientious artist though he is, was far indeed from Mr. Galsworthy's beautiful conception of a unique character.

The Players' all-star revival of Pinero's "Trelawney of the Wells," at the Knickerbocker, was, of course, the big dramatic event of the month, and gave us in one company such artists as John Drew, Mrs. Thomas Whiffen, Laurette Taylor, William Courtleigh, Violet Heming, Ernest Lawford, Molly Pearson and O. P. Heggie.

As is usually the case in these revivals, the various stars seemed slightly blinded by the general brilliance. Those who had leading roles played them well. Mr. Drew, indeed, was quite wonderful; and dear old Mrs. Whiffen, now in her eighties, can always be relied upon for a perfect performance. Courtleigh, too, was excellent. But the stars playing the lesser roles moved rather vaguely, as if lost in space. No doubt they felt as if they were lost—in the comedy's hinterlands.

ELIZABETH JORDAN.

EPITOME

Today I saw all ever Shakespeare dreamed or Homer sang;
Through Arden young forever love and laughter rang;
The horn of Robin Hood at dawn and all his merry men,
The feathered shaft, the flying doe, in dewy Sherwood glen;
The fragrance of the wine-dark deep, the pride Ulysses knew,
As the mystery of new headlands burst upon his eager crew.
With Lion-heart I fared to Holy Land, or direly strove
With buccaneers upon a desert strand for treasure trove.
And all because a star-eyed boy with cheeks of autumn flame
Went whistling past my window on his way to see the game.

LOUIS F. DOYLE, S.J.

REVIEWS

The Jesuit Martyrs of North America. By JOHN J. WYNNE, S.J. New York: The Universal Knowledge Foundation. \$1.50.

A double value and interest attaches to this volume. It is published with great timeliness just at the moment when the Church has proclaimed to the world that the eight heroes commemorated in it are worthy of being raised to the altars of the Church as the first North American martyrs. It is, in addition, an inherently romantic narrative of the highest kind of idealism and love. The story of Jogues, de Brébeuf, Lalemant, Chabanel, Daniel and Garnier, as well as that of their lay assistants, Goupil and Lalande, has been told before in many forms. In fact, no historical writing of colonial North America can overlook these pioneers. Father Wynne's narrative, however, is the first connected and complete account of the newly declared martyrs. In an introductory chapter, he scans the amazingly energetic Europe from which these scholars departed and then sketches the details of the academic and spiritual life by which they prepared for their sacrifices in New France. In the succeeding series of chapters he follows them with historical accuracy through the pathless forests, describes their missionary experiences with the suspicious Hurons and the cruel Iroquois, and analyzes their mental and spiritual reactions to their mission. In these portions he allows the missionaries to tell their own story in their own words. The history of New France can never be related better than it was by the first missionaries in the famous "Jesuit Relations." Very wisely, Father Wynne makes copious extracts from these letters and reports, written in Indian huts or on the bare earth, with blood or with ink made from gunpowder, and telling in the simplest and the noblest manner the inmost thoughts of their hearts.

F. X. T.

Naval History of the World War. By THOMAS G. FROTHINGHAM, U.S.R. Cambridge: Harvard University Press. \$3.75.

This is the second volume of Captain Frothingham's series. It deals with the Dardanelles, Jutland and the unrestricted U-boat warfare. From official reports and other authoritative sources the reader is furnished with a very accurate picture of the naval situation during 1915-1916. The Dardanelles was a tragedy for the Allies. Their losses in killed, wounded and missing were 110,000, with 96,000 admitted to hospital, and a loss of 79,600 tonnage of warships. It was a great opportunity missed by lack of vision. When the army was ready, the navy was not, and there was totally lacking to the Allied Command any strategic conception of the bigness of the task. According to Captain Frothingham, Jutland was a defeat for the British Navy. The superior British fleet could not force a decision. The Germans were conceded by the British Commander-in-Chief superior in night action; accordingly, it was for the British to defeat the German fleet before nightfall. They failed to do this. There was confusion and delay in concentrating the entire British fleet against the German. At 6:30 p.m., May 31, it was concentrated with two hours of daylight available. The British were not

ready to close with an enemy that was prepared for evasion by smoke screens. Admiral Scheer saved his fleet, the British withdrew theirs, and Germany in consequence maintained her control of the Baltic, and safeguarded the comings and goings of her submarines. The effect of British failure to overwhelm the German fleet at Jutland gave the Junkers heart to push unrestricted U-boat warfare. This was fatal to Germany for it brought America into the war with all her man power and all her money power. The result was inevitable. Captain Frothingham is writing history.

G. C. T.

The School for Ambassadors. By J. J. JUSSERAND. New York: G. P. Putnam's Sons.

In a very brief preface, the distinguished author makes the gratifying confession that no attempt will be made to show that the essays "form a whole; they do not, their only connecting link being the pen that wrote them." An example worthy of imitation. So many writers, when collecting their odds and ends, waste efforts in trying to show that even their *obiter dicta* were all conceived with a unity of purpose. These essays are what we should expect from a writer of M. Jusserand's ability. They are interesting, they are learned, they are pleasantly informing. And, of course, they lose nothing by the fact that each essay is, so to speak, an individual able to account for its being. The book takes its title from the opening essay. The ordinary reader will be surprised to find from what a lineage the ambassador comes, how ancient is his escutcheon, what volumes and quartos have been written to explain his duties and his worth. Here, surely, is an authentic case of evolution, and no "missing link." Space will allow special mention of only two or three other essays. Commentators on Shakespeare have made superfluous efforts to explain what is clear enough if taken at its face value. "Winter's Tale" and "The Tempest," for example, are plays of make-believe and wonderland. Once that fact is admitted it is useless to bicker about details of geography, manners or science. The law that binds is the law of verisimilitude as it operates in Arcadia. This, and other matters touching on Shakespeare, such as "Ben Jonson's Views on Shakespeare's Art," "What to Expect of Shakespeare," M. Jusserand deals with cleverly.

F. M.

Industrial Society in England towards the End of the Eighteenth Century. By WITT BOWDEN. New York: The Macmillan Co. \$3.50.

In economic science the most interesting period by far ought to be the one covered by the above-mentioned monograph of Professor Bowden. It comprises the rise and development of the modern factory system together with the practical victory of the principles of Manchesterian liberalistic capitalism. It is a commonplace in economic history that the formation of modern capitalistic society depended on the development of the factory system and the epoch making inventions of steam power, textile machinery, blast furnaces, and the like. However, the mere outward change of economic conditions is not of prime importance, but rather the impelling forces bringing about the change and the social readjustments consequent upon it. Professor Bowden has rendered a signal service by marshaling a mass of details compiled chiefly from contemporary sources exhibiting the industrial and social background upon which are based the principles and demands of the first great classic in economics, Adam Smith's "Wealth of Nations." The triumph of the machine, the rise of the great industrialists in northwestern England, the systematic destruction of small landholders and cottagers, the condition of the industrial workers, are described with painstaking accuracy and a formidable array of documentation. Altogether, this is a very worth while book for the student of economics.

V. F. G.

BOOKS AND AUTHORS

Three Catholic Stories.—To the list of writers who have followed Father Finn in devoting their talents to the entertainment and instruction of boys must now be added a new name. Fergal McGrath, S.J., in his first book, "The Last Lap" (Benziger. \$1.50), proves that he can tell a good yarn and can tell it well. He may not, at first, appeal to the American boy, for his story is located in an Irish school, St. Ronan's, and describes strange customs and games in phrases that are not always intelligible on this side of the water. But the essential features of the story are clear and gripping, the characters are attractive and real, the piety is as natural as the humor and the pranks.—Eight American martyrs are soon to be beatified; they labored and died among the Indians in what is now Canada and New York. Though the actual story of these brave men is thrilling and romantic, it becomes more so in "Trail of the Iroquois" (Herder. \$1.35), by M. Bourchier Sanford. Into this narrative of peril and privation are introduced Fathers Daniel, de Brébeuf, Lalemant and others of that noble band of missionaries. It is a real romance of the French settlers in the midst of their Huron friends and their Iroquois enemies.—A thoroughly Catholic tale of interesting people is related in "Golden Sally" (Herder. \$2.00), by the well-appreciated Catholic writer, M. E. Francis, (Mrs. Francis-Blundell), in collaboration with Agnes Blundell. Sally goes from a convent school in England to a Canadian ranch to help her father who has married a non-Catholic. Through a series of edifying incidents, Sally helps everyone connected with the ranch and brings them happiness and faith.

Misinterpretations of Scripture.—The first volume of a much-discussed work, "The Old Testament: A New Translation" (Doran), by James Moffatt, D.D., which attracted attention in the non-Catholic world because of its author's known learning and prestige has already been noticed in these columns. The second, which now completes the work, is quite of a piece with the first. Dr. Moffatt's grasp of the sense of Hebrew phrases and his aptness in expressing them in modern English are indisputable. Unfortunately, however, these gifts are misused for the purpose of obscuring to great extent the supreme dignity of the Bible's message, and, worse still, of obliterating as far as possible the testimony of the Old Testament to the supra-human origin, nature and office of the promised Christ. With this in view, the translator has not only chosen terms calculated to rob Messianic prophecies of their evident force, but has at times even tampered with the text itself.—There is very little of the authentic St. John and much of the Modernistic musings of the author in "The Gospel of John" (Macmillan. \$2.25), by Benjamin W. Robinson. He refuses to hear of St. John as the author of the Gospel, but invents a "beloved disciple" who in the pages of the Gospel gives a series of sermons preached to a Christian community at Ephesus. The sublime prologue is denatured and distorted, Christ's divinity is of a very diluted variety, if it is present at all, while it is very hard to tell what Professor Robinson holds about the historical character of the Gospel. Certainly, he does not hesitate to accuse his "beloved disciple" of a "large and free handling" of the material.

Tales for Little Men and Women.—In the book of child fiction, "Grannie's Story Cupboard" (Herder. \$1.35), written by a Religious of the Holy Child Jesus, there are seventeen well proportioned narratives. These comprise the story-telling of a Granny who talks naturally and for the most part with a consistent memory of the limitations of her little audience as she touches ordinary and necessary lessons for unfolding lives. She tells of such things as the most winning side of early convent-school life, of the hapless fate of the obstinate, of the joy of the busy helpers of others by word and deed. The one great defect of

the book is the illustrations. These illustrate nothing, they are so atrociously bad that they contribute only a sense of unreality to the honest purposeful labors of the author.—From a Nun of Tyburn Convent comes a book for older youths, "The House with Dummy Windows" (Herder. \$1.40). These tales are distinctly idyllic and of other days. First, there is a garden with boxwood, yew trees and a mystery; then, there come crumbling ruins where in hushed silence linger religious traditions that men cannot still. The latter fact finds place in the other stories, too, where the supernatural has a message and a setting.—"The House in the Golden Orchard" (Page. \$1.90), by Dorothea Castelhun, opens with the puzzling possibility of "a runcible cat" and then continues through a light, possibly at times, too passive a narrative to present the girl-thoughts of an attractive "Pat" and the wordly distractions and problems, principally boys, of girls hovering about mid-teens.—That the child be educated to kindness and tolerance, Estelle Margaret Swearingen has written a series of stories about "Pickaninny" (Duffield. \$1.25). They will prove entertaining for little children and the lesson which the stories convey will be profitable for the community at large. Children are taught to be kind to the little colored boy and to try to understand him.—A quiet little sketch of old country life for children is had in "The Roses of St. Elizabeth" (Page), by Jane Scott Woodruff. The tale centers about the old castle of the Wartburg in Germany; since it makes a hero of Martin Luther and blesses his work, it will be purchased chiefly by Protestant parents.

Jesus the Man.—All the quiet charm of Mary Austin's style may be enjoyed in a reprint, under another title, of a work she published ten years ago. "A Small Town Man" (Harper) is the new name of her story of Jesus. By her own explanation, as stated in the preface, the author has approached, examined and read around her subject in the character of a "folklorist," applying to her life of Jesus Christ the principles of criticism and of appreciation which such a student employs. Full of her subject, she pours it out with that refined art and in those well-cut figures which make of the whole a pleasure in the reading. But because the attitude of a "folklorist" is not that by which the personality of Jesus Christ can be comprehensively understood, there results but an incomplete picture, one in which the better parts have been omitted. Jesus was a great and good man, even the Messiah of the prophecies, but this does not bring the author to see more in Him than the merely natural would call for. Important manifestations and asseverations of the Divinity in the life of Christ are overlooked; and the great lacuna of all is the omission of the Resurrection.

Life Stories of Prominent Jews.—The autobiography of a useful life has been written by Rebekah Kohut in "My Portion" (Seltzer. \$3.50.) The early friendship, which proved a lasting bond, between Rebekah Kohut's father, Albert Siegfried Bettelheim, a Jewish Rabbi, and Cardinal Gibbons, when the latter was Bishop of Richmond, Va., throws an added light on the great Cardinal's character. Such names as Jacob H. Schiff and Phoebe Hearst of California, give the book an interest that goes beyond the merely personal. San Francisco in the West, New York in the East, Europe during the war, have all come within the field of the author's services and experience.—From the Jewish Publication Society of America comes "Moses Montefiore," by Paul Goodman. The subject of this biography was a remarkable man who lived through a remarkable century; indeed, his devoted life spanned a whole century and beyond by one year, for he was born in 1784 and died in 1885. His many sided activities for the betterment of his own race in Russia, in Palestine, in Italy and in the Balkans brought him in contact with most of the great names of the nineteenth century, with Cardinal Antonelli, Gladstone, Thiers, Cavour and Bismarck.

The Bishop's Granddaughter. Afterwards. The Doom Window. Power. Harvest in Poland. Not Under the Law. Before the Dawn. The Golden Door.

A kindly old English Bishop is the spokesman that Robert Grant uses in "The Bishop's Granddaughter" (Scribner. \$2.00) to satirize gently the customs and manners common in the United States. He lays special stress on the plague that cuts deep into the very life of the American Democracy, divorce. Judge Grant, at the end of his scholarly novel, does not hold out much hope for the cure of this disease. "Collusive divorce is such a convenience, they will never give it up, especially women," he states through one of his characters.

Mrs. Belloc Lowndes, well-known through her earlier books, fulfills expectations in her latest story of the younger smart set in London, "Afterwards" (Doubleday, Page. \$2.00). A penniless adventurer ensnares a distinguished heiress into an engagement. He already has a wife, but he disposes of her by shooting her; just as he is about to grasp wealth, Scotland Yard lays its hand on him. Out of this sordid episode, the author weaves a tale of compelling interest. She treats of foolishness and vice but in a wholesome manner, and she stresses the good that is latent in human nature.

The interesting story, "The Doom Window" (Dutton. \$2.00), by Maurice Drake, deals with the glass-painting industry in England. The complications arise from the efforts of an American collector to gain possession, dishonestly, of course, of a famous medieval window representing the Day of Judgment. American methods and manners are subjected to scrutiny and criticism, in part, justly.

In "Power" (Bobbs, Merrill. \$2.00), Arthur Stringer presents a stirring tale of a two-fisted business man who built a transcontinental system out of a shoe-string railroad. He waged an epic struggle for wealth. The man who ambitions and wins material success often must sacrifice his family life. The hero of "Power" achieves his ideals but finds himself an alien in his own home.

Two mighty forces, the good and the evil, struggle for a soul in "Harvest in Poland" (Knopf. \$2.50), by Geoffrey Dennis. Lee, an Oxford student, dabbles in spiritism and soon finds himself influenced by a spirit which, in the sequel, appears as the devil. He reaps the harvest of his folly in a Polish castle, but frees himself from his servitude. The author assumes that the principle of evil is Manichean, altogether independent of the principle of good. This is an ancient error revamped. This attempt to modernize Faust, however, has the merit of leaving the impression of an actual experience.

Most of the characters of Grace Livingston Hill's latest books, "Not Under the Law" (Lippincott. \$2.00), can be duplicated in our own humdrum existence. Everyone loves Joyce Radway except her cousin and his wife. The only fault to be found with Joyce is that she is so good that she quotes Scripture incessantly. Darcey Sherwood's conversion exemplifies the Protestant doctrine on the forgiveness of sin. The story, otherwise, is delightful.

Novel readers in Japan enthusiastically welcomed "Before the Dawn" (Doran. \$2.50), by Toyohiko Kagawa. The English translation has been made by T. Satchell and I. Futomoko. The narrative is a detailed study of the intellectual and economic trials of a young Japanese who finally becomes a Christian and devotes himself to the service of the poor. From these realistic sketches of Japanese domestic life one concludes that the Japanese are not much different from ourselves.

It would seem that a fair-sized short story has been padded to make the full-length novel, "The Golden Door" (Seltzer. \$2.50), by Evelyn Scott. Intended, probably, as a satire of Tolstoy's theories, it becomes extremely dull. The three people whose experiment in the "natural life" forms the story are hopelessly uninteresting and indulge in a vast amount of futile talk.

Sociology

The Supreme Judicial Power

THE Constitution, as has been seen, provides for a system of courts to consist of one Supreme Court and a number of inferior courts. Note particularly the word "one"; also note the words "supreme" and "inferior." This system of courts is to be vested with the entire judicial power of the United States. The purpose of providing for "one" Supreme Court was to have a single court of last resort whose decisions would be binding on all courts, Federal and State, thus constituting a final arbiter, and preserving uniformity in the interpretation and construction of the Constitution, laws and treaties of the United States. All writers on constitutional law emphatically say that we must look to the decision of the Supreme Court for the true meaning of the Constitution. Kent in his "Commentaries" writes:

We are to ascertain the true construction of the Constitution, and the precise extent of the residuary authorities of the several States, by the declared sense and practice of the governments respectively, when there is no collision; and in all other cases where the question is of a judicial nature, we are to ascertain it by the decisions of the Supreme Court of the United States; and those decisions ought to be studied and universally understood, in respect to all the leading questions of constitutional law. The people of the United States have declared the Constitution to be the supreme law of the land, and it is entitled to universal and implicit obedience. Every act of Congress, and every act of the legislatures of the States, and every part of the Constitution of any State, which are repugnant to the Constitution of the United States, are necessarily void. This is a clear and settled principle of constitutional jurisprudence. The judicial power of the Union is declared to extend to *all cases* in law and equity arising under the Constitution; and to the judicial power it belongs, whenever a case is judicially before it, to determine what is the law of the land. The determination of the Supreme Court of the United States, in every such case, must be final and conclusive, because the Constitution gives to that tribunal the power to decide, and gives no appeal from the decision.

The judges of the Supreme Court have repeatedly stated that the Federal Supreme Court is the supreme arbiter upon all questions concerning the construction of the Constitution of the United States, whether such questions originate in a State or Federal court. Chief Justice Marshall (in *Davis v. Packard*, [1834] 8 Pet. 312, 313), said:

The importance of preserving uniformity in the construction of the Constitution, laws and treaties of the United States must be felt by all; and the impracticability of maintaining this uniformity, unless the power of supervising all judgment in which the Constitution, laws and treaties of the United States may be drawn into question, be vested in some single tribunal, is too apparent for controversy. The people of the United States have vested that power in this tribunal [the Supreme Court] and its highest duty is to exercise it with fidelity.

Great help in the study of the principles underlying our Constitution is given by Hamilton in the pages of "The Federalist." On the point under consideration, he says, in No. XXII:

A circumstance which crowns the defects of the confederation, remains yet to be mentioned—the want of a judicial power. Laws are a dead letter without courts to expound and define their true meaning and operation. . . . To produce uniformity in these determinations, they ought to be submitted, in the last resort, to one supreme tribunal. And this tribunal ought to be instituted under the same authority which forms the treaties themselves. These ingredients are both indispensable. . . . There are endless diversities in the opinions of men. We often see not only different courts but the judges of the same court differing from each other. To avoid the confusion which would unavoidably result from the contradictory decisions of a number of independent judicatories, all nations have found it necessary to establish one court paramount to the rest, possessing a general superintendence, and authorized to settle and declare in the last resort a uniform rule of civil justice.

Many members of the Convention which adopted the Constitution were also members of the Congress that six months after the government was established, passed the Judiciary Act of September 24, 1789. This Judiciary Act, a contemporaneous exposition of the meaning and purpose of Article 3 of the Constitution, established the Supreme Court as the court of last resort over a system of inferior courts.

By express provision of the Constitution; by the weight of opinion and exposition contemporaneous with the adoption of the Constitution; by the acquiescence for over one hundred years of the people of the United States, of Congress, of State governments and of Federal and State courts; and by repeated and emphatic declaration of the Supreme Court, it is now a fact beyond all doubt or controversy that, under our constitutional form of government, the Supreme Court is the Court of last resort for the true construction of the Constitution, the supreme law of the land, and that the Court's highest duty is to exercise that power with fidelity.

The power of Congress to establish, restrict and regulate the jurisdiction of the inferior courts and of the appellate jurisdiction of the Supreme Court, was given to it by the Constitution for the purpose of effecting the ends for which the Constitution was instituted and expressly provided. It would be impossible and unreasonable, under any judicial system, to permit the right of appeal in every case, either on the law or on the facts, to the Court of last resort provided for by that system. The Supreme Court could not handle such an avalanche of work, and the Court would be wasting its time on insignificant issues, when it should be engaged in the urgent matters of national importance. The inferior courts should dispose of the ordinary cases of litigation. The Supreme Court would cease to function if it were overloaded with work that should and could be handled by the inferior courts. Likewise, the Supreme Court would cease to function if it were deprived of its rightful constitutional jurisdiction. There must be a division of labor. But the division of labor must be reasonable, so as to permit the Supreme Court to fulfill its vast constitutional duties.

To sum up. Congress must establish Federal Courts;

Congress must vest those Courts with the entire judicial power of the United States; and Congress must recognize the Supreme Court as the Court of last resort for all cases where the Constitution of the United States is drawn into question.

But suppose Congress refuses to perform the duties required of it? Who will force Congress to act? To quote Marshall:

The framers of the Constitution were, indeed, unable to make any provisions which should protect that instrument [the Constitution] against a general combination of the States, or of the people, for its destruction; and, conscious of this inability, they have not made the attempt.

Indeed, the Constitution will survive only so long as the citizens of our country are intelligently and honestly alert to protect it from legislators who would tear it down. It is our Constitution, existing for our benefit, and ours is the obligation to defend it. If we drop our hands, the Constitution will not long survive.

ROBERT E. SHORTALL.

Education

Testing for Vocations

A STUDY of the answers of children given spontaneously to the question, "What one action do you consider the best a person can do during life," indicates the span of interest in Vocation to be from thirteen to seventeen. In a previous article we have shown the pedagogical soundness of taking advantage of the period of natural interest in a concept to place before the child the material that will help him solve the problems which are consequent upon it. This is no less true of the *vocation concept* than of any other, as e. g., obedience, honesty, or duty. The age of maximum interest, it was also noted, was sixteen. This age was immediately preceded by a rather sudden rise in interest at fifteen and followed by a notable drop in interest at seventeen. Greatest stress should, therefore, be laid on the question of Vocation at sixteen and the individual should be advised and urged at this age of greatest natural interest, to reach a decision as to what his future work shall be. Such a decision will serve to motivate whatever preparatory work he shall undertake during the formative years. That the boy or girl at sixteen is anxiously interested in knowing what the future holds as a life's work, practical experience with students of this age proves.

This interest, furthermore, is reënforced by the fact that the normal youth is mentally capable of making his decision at sixteen. The intellectual powers have by this age reached approximate maturity. For many, too, it is the period in which they are most susceptible to the influence of competent guidance.

We stated above that at the age of sixteen considerable formal emphasis should be given to the question of Vocation. This must take, of course, various forms—

instruction, encouragement, sympathetic interest and patient co-operation in the difficult task of individual decisions are indicated. In the case of the religious vocation, a delicate problem presents itself. How are we to know these persons? Are intuition and conjecture, so long our guides, to be our only aids in this important problem?

It is true that general instruction may be given to a class, but it will be readily conceded that this will hardly be sufficient to meet the needs of the individual child. Nor in the case of the reticent boy or girl will a general invitation to confide in the instructor give desired opportunity for individual guidance. Such a pupil, and he is far from being the exception, must be approached by the teacher. In order to make this approach easier and more certain for the teacher, we are at present standardizing a series of tests, the purpose of which will be to discover those pupils who have a desire for the religious life based on a knowledge of its meaning and of the fundamental virtues required in an aspirant to it. These tests, we hope, will be available to all teachers by September as an aid in the task of becoming acquainted with their class from this new standpoint. The subsequent months with their opportunities for observation and guidance, will act as a corrective check on the findings of the tests.

In standardizing the tests the span of natural interest, thirteen through seventeen, was used. The recognition of the seed of a vocation as early as thirteen, nurtured during the growing period by tactful interest, may perhaps save for the vineyard of the Master a laborer who would otherwise have been lost to the work.

We are often in our lives brought face to face with a condition or a discovery that forces from us the exclamation, "What a wise old Mother Holy Church is!" It is the case here. She has always favored the early entrance of subjects into Religious Communities. Today, we are rather prone to question the advisability of such "immature" decisions. The youth is advised to wait until he is old enough to "know his own mind" before deciding so serious a question. All experimental studies of intelligence point to one outstanding fact: at sixteen the normal person is as capable of knowing his own mind as he will ever be. What he needs is not more maturity, but greater opportunity to consider the possibilities which life offers.

Sixteen is the age, then, at which the youth should be urged to decide on the course his life is to take. He has all the subjective requirements necessary for making that decision—and he will be a happier and more efficient individual if he actually makes it. Our work is to supply the objective requirements for making the decision. However, the decision having been made, does not necessitate immediate action. Such an assumption would obviously be ridiculous. The chief purpose in knowing what the future holds is to prepare for it more effectively. In the case of a vocation to the priesthood the best method

of preparation is at once apparent. The subject with a religious vocation needs guidance also. He must be made to realize that the best preparation for his life's work is probably provided for by the community in which he will seek admittance. And it is just at this point that most Catholics, especially in their attitude towards the girl's vocation, need enlightenment. "Really she is so young, only seventeen. You know, Sister, you would never approve of her marrying at that age, if that were her vocation. Then why should she take this step so soon? In four or five years she will be old enough to know what she wants to do." As stated above, the conclusion is false. She is "old" enough to "know" at seventeen. Yet what of the first part of the argument? Would we approve of a young lady of seventeen marrying? "No" is the only possible answer here. The reason is that she is not old enough to *assume the responsibilities* of married life at seventeen. *But, she is old enough to decide that marriage is her vocation* in life and to prepare herself, physically, mentally and morally to be an ideal Christian wife and mother. Indeed, she is not only old enough to do so but she should do so. It is a false philosophy that will teach the eighty per cent of our girls who will certainly marry, to pretend up to the very day of the Nuptial Mass, almost, that they are not going to marry, and reënforce these pretensions by the avoidance of any preparation for their future duties. On the other hand, the girl of seventeen with a religious vocation, is old enough to take the first steps toward shouldering the responsibilities of her life work. It will be over two years, and usually a considerably longer period, before she accepts her responsibilities irrevocably. Again Holy Mother Church demonstrates her wisdom. It was precisely that aspirants to the religious life could receive the most adequate training for their vocational work, without the danger of immature decisions, that a postulate, a novitiate, and a period under temporary vows has been provided. The wisdom of this arrangement is apparent. The futility of waiting for no other purpose than that of adding years to one's life (and incidentally trifling with grace) is equally apparent.

To summarize: The age of sixteen is the age of greatest natural interest in deciding the question of Vocation. It is also the age at which a normal person is intellectually capable of reaching a decision on this question. Moreover, it is an age of great plasticity and, therefore, capable of being wisely directed. It would seem that science and scientific method have a definite contribution to make in the solution of the problem of Vocation. It would seem also that those persons whose privilege it is to deal with individuals of this age have within their reach the power to do great good through wise interest, counsel and guidance in the child's choice of a state of life. Consequent on the omission of this interest, counsel and guidance, must necessarily follow much harm to the youth and to society. The Church in America is sorely afflicted be-

cause of the scarcity of Vocations. The Lord supplies the Vocations. Our boys and girls are as generous as those of any other period in the history of Christianity—by nature, although we may question whether they are, at present, by training. (But this later condition is a fault of ours, and not theirs.) There is only one conclusion—The laborers are "standing in the market place idle" (Matt. xx, 3, 7). We must go out and hire them while they stand, lest the enemy induce them away.

SISTER MARY, PH. D.

Note and Comment

Catholic
Summer Camps

REFFERRING to his experience at Camp Sunset a correspondent writes: "Camp life for girls under Catholic management, in a well conducted camp, provides a wholesome vacation away from hotels, bathing beaches and amusement parks. Its Catholic atmosphere renders it ideal." Readers cannot have failed to notice the long list of Catholic camps for boys and girls that has annually been brought to their notice in our advertising section. These are a true blessing amid the dangers of our times. It is highly important for parents who seek a vacation place for their children to bear in mind that the Catholic atmosphere of the camp in which their boys and girls spend even a brief period of vacation is just as important as the Catholic atmosphere of the school they frequent during the year. A single vacation may suffice to ruin, or perhaps also to aid greatly towards upbuilding the character of a boy or girl. It is precisely at amusement places that the seeds of lasting harm are often sown which bear their bitter fruits in after years for parents and for children. Let, then, the atmosphere of the camp as of the school be bracing with Catholic faith and Catholic influences.

Service Improvement
Through Workers

CALLING attention in one of its recent editorials to the statement of Otto S. Beyer, consulting engineer in charge of the Baltimore & Ohio Railway's cooperative plan, to the effect that during the past year 5,000 suggestions for the improvement of the service had been received from the workers themselves and seventy per cent of these had been found practical and were put into effect, the *Journal of Electrical Workers and Operators* says: "Think of it! More than 3,500 practical improvements on the Baltimore and Ohio Railroad in a year's time, all because the boss was willing to listen to the man on the job." On the other hand he bids us also think of the good suggestions, "literally millions of them," going to waste in every industry in the country merely because "industry is organized on an autocratic plan." Doubtless his conclusion is perfectly correct that the man on the job often sees ways to improve service which the boss cannot pos-

sibly see. "Too often the boss thinks the man who does the job has only a strong back and a weak mind."

St. Joseph's
Children's Hospital

THE following is an extract from a letter just received by us from the Austrian Minister of a foreign legation:

Baron Macchio, a former Austro-Hungarian Ambassador and President of the St. Joseph's Children's Hospital in Vienna (fourth district), which has been established for more than sixty years, has written to me, explaining that the existence of the hospital as a Catholic institution is threatened owing to lack of money.

As the American relief funds, thanks to which the Hospital was kept up during the hard years after the war, have been withdrawn, and as the Austrian Government is unable and the Socialist Vienna municipality unwilling to provide the subsidies necessary for the maintenance of the hospital, this institution would have to stop its work unless outside help is forthcoming. The funds which can be raised privately from Catholics in Austria are insufficient owing to the impoverishment of the population.

The hospital is managed by a private organization which has undertaken to care for about one hundred sick infants and children up to fourteen years of age, either by dispensary treatment or as patients in the wards of the hospital. The nursing is in the hands of eighteen Sisters of Mercy and the institution is run according to Catholic principles, with a view to caring not only for the bodies of the children but also for their souls. About a thousand dollars would make it possible to pay off the debts the hospital had to incur and to continue the work in the same spirit as heretofore. Otherwise it would have to be handed over to the Socialist municipal administration which would mean the dismissal of the Catholic Sisters, the closing down of the chapel, and as a consequence the loss of many children and parents to the Catholic Faith.

This instance is typical of the condition facing many of the Catholic institutions of charity in that country.

The Montreal
Sailors' Club

THE "History of the Catholic Sailors' Club of Montreal," recently issued by William Henry Atherton is a historical souvenir of a great Catholic welfare work begun in 1893. But we are led back by the author to as early a date as 1535, when Huron-Iroquois did honors to twenty-eight bronze-faced mariners whom they met at the water-side of the St. Lawrence. The advent of the white sea-folk in a strange land was followed by a reception, a jaunt to a point of interest and a farewell of unfeigned charity at the harbor-front. Again, about a century later a similar charity was shown at the sea-side chapel of Notre Dame de Bonsecours, when La Salle, Marquette and Joliet left for their explorations on the Ohio, Mississippi and Gulf of Mexico. From such early instances of what we may call sailors' welfare work Mr. Atherton passes on to the Catholic Sailors' Club at Montreal, the first of its kind, the forerunner of the clubs that followed in London, Sydney (Australia), New York, Genoa and Naples. Its immediate inspiration was drawn from an article which appeared in the English *Messenger of the*

Sacred Heart and the inspiration given here was fostered by Pope Leo XIII when later he assigned "The Men of the Sea" as an intention for the Apostleship of Prayer.

Mr. Atherton tells the story of great-hearted, tenacious men and women who were not forgetful of a heritage nor blind to a vision in building up their sailors' home which has accomplished untold good. In this work Montreal stands forth as a leader and a guide "Were not the Apostles fishers on the sea of Galilee?" he asks. The answer we may read in the memorial of sacrifice erected at the historic spot of Champlain's Place Royale, and in the shaft which will continue to stand guard on the slopes of Mount Royal. May the Montreal Sailors' Club find many imitators!

Promoting Materialism
with Public Funds

IN the controversy on evolution, as Father Herbert C. Noonan, S.J., pertinently remarks in the Chicago *Herald Examiner*, Bryan is far more correct than Luther Burbank, although in his case, too, discretion must be exercised. Catholics have no need of pinning their faith to Bryan. Father Noonan says:

Bryan errs, if, as seems to be the case, he thinks the words of Genesis, 2:7, "And the Lord God formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul," can in no way be reconciled with the theory of evolution as applied to the body of Adam, our first parent.

If God formed the body of Adam out of the earth, mediately rather than immediately, that is, by an evolutionary process, the text would still be true and the inspiration of the Bible would not be called into question.

However, Bryan is right when he says that Genesis does not permit us to hold that man, as a unit, consisting of a spiritual soul as well as a body, "has descended from a lower order of animal."

Adam's soul was formed immediately only by the creative act of God. Since it was made out of nothing, that is, with no pre-existing matter, the evolution of the soul out of matter is plainly excluded not only by Holy Writ, but by natural reason.

Materialistic evolution makes no distinction between the soul and body, and is therefore false. Man is placed on the same plane as the brute animal.

Catholics must remember that it is precisely materialistic evolution that is generally taught, and not scientific evolution as such. The Catholic Church has no fear of evolution. She is not in the slightest troubled or disconcerted. She merely insists upon science and fact. With these all her teachings can be perfectly squared. But there is question today of a materialistic creed, unbased on fact, contrary to all right reason, and promoted in open defiance of the inspired Word of God. No educator supported by public funds may be allowed to teach such dogmas any more than he may make his professorial chair a pulpit for the preaching of Catholicism, Protestantism or the Jewish Faith. That is the plain issue at stake in the controversy today.